

A
R E P L Y
TO A
D E F E N C E
OF THE

DIVINE RIGHT of INFANT-BAPTISM,

By *PETER CLARK*, A. M.

Minister at *Salem*,

IN A
LETTER to a FRIEND,
At *Boston* in *New-England*.

To which are added,

Some STRICTURES on a late TREATISE,

CALLED,

A Fair and Rational Vindication of the Right of INFANTS
to the Ordinance of BAPTISM.

Written by *DAVID BOSTWICK*, A. M. late Minister
of the *Presbyterian* Church in the City of *New-York*.

By *JOHN GILL*, D. D.

L O N D O N

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The P R E F A C E.

IT is necessary that the Reader should be acquainted with the Reason of the Republication of the following Treatise. In the Year 1746, a Pamphlet was printed at *Boston* in *New-England*, called, "A brief Illustration and Confirmation of the Divine Right of *Infant-Baptism*," written by Mr. *Dickinson*; which being industriously spread about in great Numbers, to hinder the Growth of the *Baptist*-Interest in those Parts, it was sent over to me by some of our Friends there, requesting an Answer to it; which I undertook, and published in the Year 1749, entitled, "The Divine Right of *Infant-Baptism* examined and disproved." Upon which *Peter Clark*, A. M. Minister at *Salem* in *New-England*, was employed to write against it, and which he did; and what he wrote was printed and published at *Boston* in 1752, called, "A Defence of the Divine Right of *Infant-Baptism*." This being sent over to me, I wrote a *Reply*, in a Letter to a Friend at *Boston*, in the Year 1753, as the Date of my Letter shews, giving Leave to make use of it, as might be thought fit; and which was printed and published at *Boston* in 1754, together with a Sermon of mine on Baptism, preached at *Barbican*, 1750. The Controversy lying beyond the Seas, I chose it should continue there, and therefore never reprinted and republished my *Reply* here, though it has been solicited; but of late Mr. *Clark's* *Defence* has been sent over here, and published,

ed, and advertised to be sold ; which is the only Reason of my reprinting and republishing the following *Reply* ; to which I have added some Strictures on a Treatise of Mr. *Boftwick's* on the same Subject, imported from *America*, with the above *Defence*, and here reprinted. The *Pædobaptists* are ever restless and uneasy, endeavouring to maintain and support, if possible, their unscriptural Practice of *Infant-Baptism* ; though it is no other than a Pillar of *Popery* ; that by which *Antichrist* has spread his baneful Influence over many Nations ; is the Basis of national Churches, and worldly Establishments ; that which unites the Church and the World, and keeps them together ; nor can there be a full Separation of the one from the other, nor a thorough Reformation in Religion, until it is wholly removed : and though it has so long and largely obtained, and still does obtain ; I believe with a firm and unshaken Faith, that the Time is hastening on, when *Infant-Baptism* will be no more practised in the World ; when Churches will be formed on the same Plan they were in the Times of the Apostles ; when Gospel-Doctrine and Discipline will be restored to their primitive Lustre and Purity ; when the Ordinances of Baptism and the Lord's Supper will be administered as they were first delivered, clear of all present Corruption and Superstition ; all which will be accomplished, when “ the LORD shall be King over all the Earth, and there shall be one Lord, and his Name one.” 1 AU59

A

R E P L Y, &c.

In a LETTER to a FRIEND.

S I R,

I Acknowledge the Receipt of your Letter on the 22d of last *March*, and with it Mr. *Clark's Defence of the Divine Right of Infant Baptism*, &c. which I have since cursorily read over; for I thought it a too great waste of Time to give it a *second* Reading. Nor will my Engagement in a Work of greater Importance permit me to write a set and laboured Answer to it; nor am I willing to bestow so much Time and Pains as are necessary to cleanse that *Augean* Stable, and remove all the Dirt and Rubbish this Writer has collected together. The Remarks I made in reading, I here send you. At first setting out, I soon found I must expect to be dealt *rudely* and *roughly* with, and accordingly prepared myself for it; and I assure you, Sir, I was not disappointed.

The *First* Chapter of my Book, which the above Gentleman has undertook to answer, is short, and only an Introduction, observing the Author's Title,
B Method,

Method, and Occasion of writing the Pamphlet before me. In Mr. *Clark's* Reply to which, I observe; 1. That he is displeased at calling the Ordinance of Baptism as truly and properly administered, *Believer's Baptism*, and the pretended Administration of it, to Infants, *Infant-Sprinkling*; whereas this is calling Things by their proper Names: it is with great Propriety, We call Baptism as administered to Believers, the proper Subjects of it, *Believer's Baptism*; and with the same Propriety, we call that which is administered to Infants, *Infant-Sprinkling*; from the Nature of the Action performed, and the Persons on whom it is performed. Does this Gentleman think, we shall be so Complaisant to suit our Language and Way of Speaking to his mistaken Notion and Practice? tho' indeed we too often do, thro' the common Use of Phrases which obtain.—2. He is unwilling to allow of any Increase of the *Baptist* Interest in *New-England*, either at *Boston* or in the Country; whereas I am credibly informed, and you, Sir, I believe, can Attest the Truth of it, that there have been considerable Additions to the *Baptist* Interest at *Boston*; and that many Hundreds in the Country have been baptized within a few Years.—3. He says, it is an egregious Mistake, that the Ministers of *New-England* applied to Mr. *Dickinson* (the Author of the Pamphlet I wrote against) to write in favour of *Infant-Sprinkling*; and he is certain that not one of the Ministers in *Boston* made Application to him, (which was never affirmed,) and is persuaded it was not at the Motion of any Ministers in *New-England*, that he wrote his *Dialogue*, but of his own mere Motion; and yet he is obliged to correct himself by a marginal Note, and acknowledge that it was wrote thro' ministerial Influence.—4. This Writer very early gives a Specimen of his Talent at Reasoning; from the Rejection of
Infant-

Infant-Baptism, as an Human Invention, he argues to the Rejection of Baptism itself, as such; that if *Infant-Baptism* is entirely an Human Invention, and a Rite not to be observed, then Baptism itself is an human Invention, and not to be observed; this is an Argument drawn up *secundum artem*, like a Master of Arts; and to pretend to answer so strong an Argument, and set aside such a Masterly way of Reasoning, would be Weakness indeed!—5. It being observed of the *Dialogue*-Writer, “that he took care, “not to put such Arguments and Objections into “the Mouth of his *Antagonist*, he was not able to “answer;” this Gentleman rises up, and blusters at a great Rate, and defies the most Zealous, Learned, and Subtle of the *Antipædobaptists* to produce any other Arguments and Objections against *Infant-Baptism*, for Matter or Substance, *different* from, or of greater Weight, than those produced in the *Dialogue*; but afterwards lowers his Topsail, and says, that the Design of the Author of that Pamphlet was to represent in a few plain Words, the *most* material Objections against *Infant-Baptism*, with the proper Answers to them; and at last owns, that a *great deal more* has been said by the *Antipædobaptists*.

The *Second* Chapter, you know, Sir, treats of the Consequences of embracing *Believer's Baptism*; such as, renouncing *Infant-Baptism*, vacating the Covenant, and renouncing all other Ordinances of the Gospel; that CHRIST must have forsaken his Church for many Ages, and not made good the Promise of his Presence, and that there now can be no Baptism in the World. In Mr. *Clark's* Reply to what I have said on those Heads, I observe the following Things.

The 1st Consequence is the Renunciation of *Infant-Baptism*; which Consequence, to put him out of all Doubt and Pain, about my owning or not owning it, I readily allow, follows upon a Person's

being Sprinkled in Infancy, embracing *adult Baptism* by Immersion; in which he is to be justified, the one being an Invention of Man's, the other according to the Word of GOD; nor is there any Thing this Gentleman has said, that proves such a Renunciation to be an Evil. 1. He is very wrong in supposing it must be my Intention, that the Age of a Person, or the Time of receiving Baptism are essential to the Ordinance. The *Antipædobaptists* do not confine this Ordinance to any Age, but admit old or young to it, if proper Subjects; let a Man be as old as *Methuselah*, if he has not Faith in CHRIST, or can't give a satisfactory Account of it, he'll not be admitted to this Ordinance by reason of his Age; on the other hand, if a little Child is called by Grace, and Converted, and gives a Reason of the Hope that's in it, of which there have been Instances; such will not be refused this Ordinance of Baptism. The Essentials to the right Administration of Baptism amongst other Things are, that it be performed by Immersion, without which it can't be Baptism; and that it be administered upon a Profession of Faith; neither of which are to be found in *Infant-Sprinkling*. 2. It is in vain and to no Purpose in this Writer to urge, that Infants are capable of Baptism; so are Bells and have been baptized by the *Papists*. But it is said, Infants are capable of being cleansed by the Blood of CHRIST; of being regenerated; of being entred into Covenant, and of having the Seal of it administered to them; and what of all this? are they capable of Understanding the nature, design, and use of the Ordinance when administered to them? are they capable of professing Faith in CHRIST, which is a Pre-requisite to this Ordinance? are they capable of answering a good Conscience towards God in it? are they capable of submitting to it in Obedience to the Will of CHRIST, from a Love to him,
and

and with a View to his Glory? they are not. But 3dly, It seems, in Baptism, Infants are dedicated unto God; wherefore to renounce *Infant-Baptism*, is for a Man to renounce his solemn Dedication to GOD; and much is said to prove that Parents have a Right to dedicate their Children to him. It will be allowed, that Parents have a Right to devote or dedicate their Children to the LORD; that is, to give them up to him in Prayer; or to pray for them, as *Abraham* did for *Ishmael*, that they may live in his Sight; and it is their Duty to bring them up in the Nurture and Admonition of the LORD; but they have no Direction to baptize them, nor Warrant to dedicate them by Baptism; nor is Baptism an Ordinance of Dedication, either of a Man's self, or of others; a Dedication ought to be previous to Baptism; and *Believers* first give up themselves to the LORD, and then are baptized in his Name. 4. After all, a Renunciation of Baptism in Infancy must be a Matter of great Impiety, because *Witches* are solicited by the Devil to renounce it, in order to their entring into Confederacy with them. I thought, Sir, your Country of *New-England* had been cured of these Fooleries about Witchcraft, and diabolical Confederacies long ago; but I find the Distemper continues. This Argument I own is unanswerable by me; I must confess myself quite a Stranger to this dark Business. 5. What the Story of Mr. *Whiston* is told for, is not easy to say; since it seems, he did not renounce his *Infant-Baptism*: it looks by the Reference, as if it was intended to suggest, that an *Antitrinitarian* could not so well shelter himself among a People of any Denomination, as the *Baptists*; whereas the Ordinance as administered by them, as strongly militates against such a Principle, as it does by being administered by *Pædobaptists*: but it may be, it is to recommend a Spirit of Moderation among us, to receive

ceive unbaptized Persons into our Communion by this Example ; but then unhappy for this Writer, so it is, that the Congregation, Dr. *Foster* was Pastor of, and Mr. *Whiston* joined himself to, is, and always was of the *Pædobaptist* Denomination, and have for their present Minister one of the *Presbyterian* Perswasion.

The 2d Consequence of receiving the Principle of *adult Baptism*, and acting up to it, is, vacating the Covenant between GOD and the Person baptized in Infancy, into which he was brought by his Baptism. Now you will observe, Sir, 1. That Mr. *Clark* has offered nothing in Proof of Infants being brought into Covenant with GOD, by Baptism ; and indeed I can't see how he can consistent with himself undertake it ; since he makes *Covenant-relation* to GOD, the main Ground of Infants Right to Baptism ; and therefore they must be in it before their Baptism, and consequently are not brought into it by it ; wherefore since they are not brought into Covenant by it, that cannot be vacated by their Renouncing of it.—2. It being observed, that no Man can be brought into the Covenant of Grace by Baptism, since it is from Everlasting, and all Interested in it were so early in Covenant, and consequently previous to their Baptism ; this Writer sets himself with all his Might and Main to oppose this Sentiment, that the Covenant of Grace was from Everlasting ; this, he says, is unscriptural, irrational, and contrary to Scripture. But if CHRIST was set up from Everlasting as Mediator ; for only as such could he be set up, *Prov. viii. 22.* if there was a Promise of Eternal Life made before the World began, and this Promise was in CHRIST, who then existed as the federal Head and Representative of his People, in whom they were chosen so early, to receive all Promises and Grace for them, *Tit. i. 2. 2 Tim. i. 1.* and if Grace was given to them

them in him before the World was, and they were blessed with all spiritual Blessings in him so early. 2 *Tim.* i. 9. *Eph.* i. 3, 4. then surely, there must be a Covenant-Transaction between the Father and the Son on their Account so early; for could there be all this and no Covenant subsisting? The Distinction between a Covenant of Redemption and a Covenant of Grace is without any Foundation in the Word of GOD. Nor is this Notion Irrational; two Parties were so early Existing, when the Covenant was made; *Jehovah the Father* was one, and *the Son of GOD* the other, in the Name of his People; who, though they had not then a Personal, yet had a Representative being in *CHRIST* their Head; and this was sufficient for them to have Grace given them in him before the World was. His Metaphysical Arguments from *Eternal Acts* being immanent, will equally militate against *Eternal Election*, as against an *Eternal Covenant*; and perhaps this Writer has as little Regard to the one, as he has to the other: nor is this Notion contrary to Scripture; for though the Covenant is called a new and *second* Covenant, yet only with respect to the former Administration of it, under the legal Dispensation; and both Administrations of it, under the Law and under the Gospel, are only so many Exhibitions and Manifestations of the Covenant under different Forms, which was made in Eternity. The Scriptures which promise the *making* of a Covenant, only intend a clearer Manifestation and Application of the Covenant of Grace to Persons to whom it belongs; things are said in Scripture to be *made* when they are made Manifest or Declared, see *Acts* ii. 36. it is a previous Interest in the Covenant of Grace that gives Persons a Right to the Blessings of it; and the Application of these Blessings, such as Pardon of Sin, &c. flows from this previous Interest: nor does this Notion render the

the Ministry of the Word and the Operation of the Spirit for that End useless, and superfluous ; but on the Contrary so early an Interest in the Covenant of Grace is the Ground and Reason of the Spirit being sent down in Time to make the Word Effectual to Salvation. Nor is the State of Uregeneracy, the Elect of GOD are in by Nature, inconsistent with this Eternal Covenant ; since that Covenant supposes it, and provides for, promises, and secures the Regeneration and Sanctification of all interested in it ; assuring them that the Heart of Stone shall be taken away, and an Heart of Flesh given them ; a new Heart and a new Spirit, yea the Spirit of GOD shall be put into them, and the Laws of GOD written in their Minds. The Text in *Eph. ii. 12.* describes the *Gentiles* only, who were Strangers from the Covenants of Promise ; the Covenant of *Circumcision*, and the Covenant at *Sinai* ; Covenants peculiar to the *Jews* ; as well as Strangers to the Scriptures, which contain the Promise of the *Messiah* ; all which might be, and was, and yet be interested in the Covenant of Grace. If this is to be an *Antinomian*, I am quite content to be called one ; such *Bug-bear* Names don't frighten me. It is not worth while to take Notice of this Man's *Neonomian* Rant ; of the Terms and Conditions of the Covenant ; of its being a Rule of moral Government over Man in a State of Unregeneracy, brought hereby into a State of Probation ; which turns the Covenant into a Law, and is what the *Neonomians* call a Remedial Law, (as this Writer calls the Covenant a Remedial one) a Law of milder Terms ; nor of his *Arminian* Strokes in making the Endeavours and Acts of Men to be the turning Point of their Salvation, and Conversion, as being foreign to the Controversy in hand.

3. This Writer makes a Distinction between a Man's being in Covenant in respect of the spiritual Dispensation

Dispensation of the Grace of it, and in respect of the external Administration of it : by the spiritual Dispensation of it, I apprehend, he means the Application of spiritual Blessings in the Covenant to Persons regenerated and converted, by which they must appear to be in it; and in this Sense, all the Persons, I have instanced in, must be manifestly in the Covenant of Grace, previous to Baptism : and consequently not brought into it by it; by the external Administration of it, I suppose, he means the Administration of the Ordinances of the Gospel, particularly Baptism; and then it is only saying a Man is not baptized before he is baptized; which no Body will contest with him.

4. No Man, I observe, is entered into the Covenant of Grace by himself, or others; this is an Act of the sovereign Grace of God, who says, *I will be their God, and they shall be my People*; which this Writer owns, tho' not exclusive of human Endeavours; as if GOD could not take any into his Covenant without their own Endeavours; such wretched Divinity deserves the utmost Contempt. Since the above Phrase, *I will be their GOD, &c.* is a Proof of the sovereign Grace of GOD in bringing Men into Covenant; he hopes it will be allowed that a like Phrase, *I will be the GOD of thy Seed*, will be admitted as strongly to conclude the Reception of the *Infant-Children* of Believers into Covenant. I answer, whenever it appears that there is such an Article in the Covenant of Grace, that so runs, that GOD will be the GOD of the natural *Seed* of Believers as such, it will be admitted; and whereas I have observed, that the Phrase of *bringing into the Bond of the Covenant*, which the *Pædo-baptists* often make use of, is but once mentioned in Scripture, and then ascribed to GOD; this, as it no ways contradicts a being in Covenant from everlasting, so it fails not of being a Proof of the

sovereign Grace of GOD in that Act. By the *Bond of the Covenant*, is not meant Faith and Repentance on Man's Part; which some stupidly call the Terms and Conditions of the Covenant, when they are Parts and Blessings of it; but the everlasting Love of GOD, which is the Source and Security of it, and which lays Men under Obligation to serve their *Covenant-GOD*; and to be brought into it, is to be brought into a comfortable View of Interest in it, and to an open Participation of the Blessings of it; which is all according to, and consistent with the eternal Constitution of it.

5. The Covenant of Grace can never be vacated since it is everlasting, ordered in all Things and sure: this is owned by our Author in respect of its divine Constitution, and of the Immutability of the divine Promise, to all under the spiritual Dispensation of it; but there are others who are only in it by a visible and baptismal Dedication; and these may make void the Covenant between GOD and them; and this it seems is the Case of the greatest Part of Infants in Covenant. Now let me retort this Gentleman's Argument upon himself, which he makes use of against the Covenant being from everlasting. "Those, whom God admits into the
 " Covenant of Grace, have an Interest in the Benefits
 " of that Covenant, pardon of Sin, the Gift of the
 " Spirit, Reconciliation, Adoption, &c. for it is a
 " Sort of Contradiction to say, that any Man is ad-
 " mitted into the Covenant, and yet debarred from
 " an Interest in all the Privileges of it." Now, either Infants are admitted into the Covenant of Grace, or they are not; if they are, then they have an Interest in the Benefits of it, Pardon of Sin, and the other Blessings, and so shall all certainly be saved with an everlasting Salvation, and not apostatize, as it seems the greatest Part of them do; for to say they are in the external, but not in the spiri-
 tual

tual Part of the Covenant, is to make a poor Business of their Covenant-Interest indeed. The Instance of *Simon Magus*, which he thinks I have forgot, will not make for him, nor against me; it is a clear Proof, that a Man is not brought into Covenant by Baptism; since though Baptism was administered to this Person in the pure, primitive Way, by an apostolic Man, yet he was in the Gall of Bitterness and Bond of Iniquity.

3dly, The other *three* Consequences following upon the renouncing of *Infant-Baptism*, as renouncing all other Ordinances, the Promise of CHRIST's Presence not made good, and no Baptism now in the World, are in some Sort given up, and are allowed not to be clear, at least not alike clear; and are only adverted to in a general Way, and some Expressions of mine caught at, and remarked upon, and these mistaken or perverted. 1. I observe, this Author repeats his former Mistake, that we make Age essential to Baptism, which is but circumstantial; and then uses an Argument from the Lesser to the Greater as he thinks, that if a Defect in such a Circumstance nullifies the Ordinance, then much more the Want of proper Administrators: but it is not Age that we object to, but a Want of Understanding, and Faith, and an Incapacity to make a Profession of it, as well as the Mode of Administration; Things of greater Importance in this Ordinance, at least they are so with us. However it is kind in this Gentleman to direct us how we may avoid this Inconvenience his Argument has thrown us into, by exercising a little more Moderation and Charity for *Infant-Baptism*; and upon this Foot he seems to be willing to compound the Matter with us.

2. As to the Presence of CHRIST with his Church and Ministers, it is sufficient to make that good, that he grants it where his Church is, and where so-

ever he has a People, be they more, or fewer, and wheresoever his Ordinances are administered according to his Direction; but he has no where promised, that he will have a continued Succession of visible congregated Churches. Certain indeed it is, that he will have a Number of chosen ones in all Ages; that his invisible Church, built on Christ the Rock, shall not fail; and he will have a Seed to serve him, or some particular Persons, whom he will reserve to himself from a general Corruption; but that these shall be gathered always into a visible Gospel-Church-State, is no where promised; and for many hundreds of Years it will be hard to find any one such Church, unless the People in the Valleys of *Piedmont* are allowed to be such.

3. This Writer is not willing to admit such a Supposition, that any of the Laws and Institutions of CHRIST have failed, ceased, or been annulled in any one Age, and much more for several Ages together; but, besides the Ordinance of Baptism, which through the Change of Mode and Subjects, together with the Impure Mixtures of Salt, Oil, and Spittle, and other superstitious Rites, which became quite another Thing than what was instituted by CHRIST, and practised by his Apostles; the Ordinance of the Lord's Supper was so sadly perverted and corrupted, as to be a mere Mass indeed of Blasphemy and Idolatry; in the Communion of which the gracious Presence of CHRIST cannot be thought to be enjoyed; and yet this continued some hundreds of Years, only now and then some single Persons rose up, and bore a Testimony against it, who for a while had their Followers.

4. He seems to triumph from Dr. *Wall's* Account of Things, that there never was, nor is, to this Day, any *national* Church in the World but *Pædobaptists*, either among the *Greeks*, or *Roman Catholics*, or the *Reformed*; and that *Antipædobaptism* never

never obtained to be the established Religion of any Country in the World. We don't envy his Boast; we know that national Churches are good for nothing, as not being agreeable to the Rule of the divine Word; one small Church or Congregation gathered out of the World by the Grace of GOD, according to *Gospel-Order*, and whose Principles and Practices are agreeable to the Word of GOD, is to be preferred before all the national Churches in the World.

5. According to this Gentleman's own Account of the *English Antipædobaptists*, there could be none to administer the Ordinance to them in their Way; since those that came from *Holland*, it seems, gained no Profelytes, but were soon extinct, being cruelly persecuted and destroyed; so that it was necessary they should send abroad for an Administrator, or make use of an unbaptized one: but which Way soever they took, they are able to justify their Baptism on as good a Foundation as the Reformers are able to justify theirs received from the *Papists*, with all the Fooleries, Corruptions, and superstitious Rites attending it.

My *Third* Chapter, you will remember, Sir, is concerning the *Antiquity of Infant-Baptism*, and the Practice of the *Waldenses*.

I. The Enquiry is, whether *Infant-Baptism* constantly and universally obtained in the truly primitive Church, which truly-pure and primitive Church must be the Church in the Times of CHRIST and his Apostles; since towards the Close of those Times, and in the two following Ages, there arose such a Sett of impure Men, both for Principle and Practice under the Christian Name, as never were known in the World: now by an Induction of particular Instances of Churches in this Period of Time, it does not appear, that *Infant-Baptism* at all obtained. In Mr. *Clark's* Reply to which

which, I observe, 1. That he says the Evidence of *Infant Baptism* is not pretended to lie in the History of Fact, or in any express Mention of it in the New-Testament.—That the Penman of the *Acts of the Apostles* did not descend to so minute a Particular, as the baptizing of Infants,—and that the Baptism of the *adult* was of the greatest Account to be recorded.—2. Yet he thinks there are pretty plain Intimations of it in most of the Characters instanced in, and particularly in the Church at *Jerusalem*; which he endeavours to make good by a Criticism on *Acts* ii. 41. and it is pleasant to observe, how he toils and labours to find out an Antecedent to a Relative not expressed in the Text; for the Words, *to them*, are not in the Original; it is only, *and the same Day there were added about three thousand Souls*, or the same Day there was an Addition of about three thousand Souls; and all this Pains is taken to support a whimsical Notion, that this Addition was made not to the Church, but to the new Converts; and by a wild Fancy he imagines, that Infants are included among the three thousand Souls that were added: his Argument from ver. 39, and the other Instances mentioned, as well as some other Passages alledged, such as *Luke* xviii. 16. *Acts* xv. 10. *1 Cor.* vii. 14. as they come over in the Debate again, are referred to their proper Places, but—3. It must not be forgotten, what is said, that this may be a Reason why *Infant-Baptism* is so sparingly mentioned, (not mentioned at all) because the Custom of the *Jews* to baptize the Children of *Profelytes* to their Religion with their Parents was well known; and there can be little doubt, that the Apostles proceeded by the *same Rule* in admitting the Infants of Christian *Profelytes* into the Christian Covenant by Baptism. This is building *Infant-Baptism* on a Bog indeed; since this *Jewish* Custom is not pretended to be of divine Institution;

Institution ; and so a poor Argument in *the Defence of the Divine Right of Infant-Baptism* ; and at most and best, is only a Tradition of the Elders, which Body of Traditions was inveighed against by CHRIST and his Apostles ; and besides, this particular Tradition does not appear to have obtained so early among the *Jews* themselves, as the Times of the Apostles, and therefore could be no Rule for them to proceed by ; and about which the first Reporters of it disagree, the one affirming there was such a Custom, and the other denying it ; and had it then obtained, it is incredible the Apostles should make this the Rule of their Procedure in administering an Ordinance of CHRIST ; and after all, was this the Case, this would be a Reason for, and not against the express mention of *Infant-Baptism* by the Divine Historian ; since it is necessary that in agreement with this *Jewish* Custom, some Instance or Instances of Christian *Profelytes* being baptized with their Children should be recorded, as an Example for Christians in succeeding Ages to go by. But, 4. A Supposition is made of some *Pædobaptists* sent into an Heathen Country to preach, and giving an Account of their Success, declaring that some Families were baptized, such a Man and all his, such another and his Household ; upon which a Question is asked, who could raise a Doubt whether any Infants were baptized in those several Families ? To which I answer, there is no Doubt to be made of it, that *Pædobaptists* would baptize Infants ; and if the Apostles were *Pædobaptists*, which is the Thing to be proved, they no doubt baptized Infants too ; but if no other Account was given of the baptizing of Households, than what the Apostles give of them, *Infant-Baptism* would still remain a Doubt. For who can believe, that the Brethren in *Lydia's* House whom the Apostles comforted. and of whom her Household consisted, or that the *Jaylor's* Household that believed and rejoiced

ced with him, or the Household of *Stephanas*, who addicted themselves to the Ministry of the Saints, were Infants? However it seems, as there is no Evidence of Fact for *Infant-Baptism* in the New-Testament, it is referred to the Testimony of the ancient Fathers; and to them then we must go.

II. The Testimony of the Fathers of the *Three* first Centuries is chiefly to be attended to; and whereas none in the *first* Century are produced in favour of *Infant-Baptism*, we must proceed to the *second*. In it, I observe, there is but one Writer, that it is pretended, speaks of *Infant-Baptism*, and that is *Irenæus*, and but one Passage in him, and this is at best of doubtful Meaning, and by some learned Men judged spurious; as when he says, CHRIST “came to save
“ all, all I say who are regenerated (or born again)
“ unto GOD; Infants, and little Ones, and Chil-
“ dren, and young Men, and old Men.” Now; admitting the Chapter in which this Passage stands, is Genuine and not Spurious, which yet is not a clear Case; it is objectible to, as being a Translation, as the most of this Author’s Works are, and a very foolish, uncouth and barbarous one it is, as learned Men observe; wherefore there is Reason to believe that Justice is not done him; and it lies not upon us, but upon our Antagonists that urge this Passage against us, to produce the Original in support of it: but allowing it to be a just Translation, yet what is there of *Infant-Baptism* in it? Not a Word. Yes, to be *regenerated*, or *born again* is to be baptized; This is the Sense of the Antients, and particularly of *Irenæus* it is said; but how does this appear? Dr. *Wall* has given an Instance of it out of *Lib. iii. ch. 19.* where this ancient Writer says,
“ when he gave the Disciples the Commission of
“ regenerating (or rather of Regeneration) unto
“ GOD, he said unto them, go, teach all Nations,
“ baptizing them in the Name of the FATHER, and
“ of the SON, and of the HOLY GHOST;” where the
Commission

Commission of regenerating, adds Dr. *Wall*, plainly means the Commission of baptizing; whereas, it more plainly means the Commission of teaching the Doctrine of Regeneration by the Spirit, and the Necessity of that unto Salvation, and in order to Baptism; and which was the first and principal Part of the Apostles Commission, as the very Order of the Words shews; and certain it is, that *Irenæus* uses the Word *Regeneration* in a different Sense from Baptism †, as an inward Work, agreeable to the Scriptures; and besides, such a Sense of his Words contended for, is to make him at least to suggest a Doctrine which is absolutely false, as if CHRIST came to save all, and only such, who are baptized unto GOD; whereas he came to save baptized and unbaptized ones, Old and New-Testament Saints; and many no doubt are saved by him who never were baptized at all, and some baptized not saved: but on the other hand nothing is more true than that he came to save all, and only those, who are regenerated by the Spirit and Grace of GOD, of whatsoever Age; and which is clearly this ancient Writer's Sense, and so no Proof of *Infant-Baptism*. To support this Notion of Regeneration signifying Baptism so early, our Author urges a Passage cited by me from *Justin*; who speaking of converted Persons says, "They are brought by us, where Water is, and they are regenerated in the same Way of Regeneration as we have been regenerated; for they are then washed in Water in the Name of the Father, &c." now, it is evident, that those Persons are not represented as regenerated by Baptism; because they are spoken of before as Believers and converted ones; and it is as clear, that their Baptism is distinguished from

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their

† *Vid. Irenæum adv. Hæres. l. 1. c. 18. and l. 4. c. 59. and l. 5. c. 15.*

their Regeneration, and not the same Thing; for *Justin* uses the former, as an Argument of the latter; which if the same, his Sense must be, they were baptized, because they were baptized; which is making him guilty of what *Logicians* call proving *Idem per Idem*: whereas, *Justin's* Sense, consistent with himself and the Practice of the primitive Churches, is, That those Persons when brought to the Water, having made a Profession of their Regeneration, were owned and declared regenerated Persons, as is manifest from their being admitted to the Ordinance of *Water-Baptism*; and that *Justin* speaks of the Baptism of the *adult* is owned by this Writer; tho' he thinks it is unquestionable, that he speaks only of such who were converted from *Heathenism*; and is sure of it, that there were none among them born of Christian Parents; this he'll find a hard Task with all his Confidence to prove. And he has ventured to produce a Passage out of *Justin*, as giving Suffrage to *Infant-Baptism* in the *second Century*; and it is this from *Dr. Wall*; "We also, who by him have had Access to GOD, have not received this carnal Circumcision, but the spiritual Circumcision, which *Enoch* and those like him observed; and we have received it by Baptism, by the Mercy of GOD, because we were Sinners, and it is enjoined to all Persons to receive it the same Way." Now let it be observed, that this spiritual Circumcision, whatever *Justin* means by it, can never design Baptism; since the Patriarch *Enoch* and others like him observed it; and since with Christians it is received by Baptism, he says; and therefore must be different from it; and after all, not a Word of Infants in the Passage; nor is Baptism called a spiritual Circumcision; nor as our Author elsewhere stiles it, Christian Circumcision, in *Col. ii. 11*. since the Circumcision there spoken of, is called a *Circumcision made without Hands*, which surely can't be said of

of Baptism. In short, I must once more triumph, if it may be so called, and say, this is all the Evidence, the undoubted Evidence of *Infant-Baptism* from the Fathers of the two first Centuries. Proceed we to

The *Third* Century; and the Fathers of this, brought into the Controversy about Baptism are *Tertullian*, *Origen*, and *Cyprian*. The first of these, is the first Writer we know of, that ever made mention of *Infant-Baptism*; and he dissuades from it, and advises to defer Baptism to riper Years; and is therefore claimed on our Side of the Question; nor can he be made to unsay what he has said; and therefore is traduced as a Man of heterodox Notions, and of odd and strange Opinions, and it seems afterwards turned *Montanist*; and all this is said, to weaken the Credit of his Testimony, when not a Word is said of *Origen's* gross Errors and monstrous Absurdities; the Reason is, because it seems he was a *Pædobaptist*, and *Tertullian* an *Antipædobaptist*; though it is some Comfort to this Writer, that he was not quite so bad as the present *Antipædobaptists* are. As to *Origen*, there are three Passages quoted out of him; to which we object, not only, that they are Translations, the Fidelity of which cannot be depended upon, when there is much of this Writer still extant in the Language in which he wrote, and yet nothing from thence produced; but that these are interpolated and confessedly so. His Homilies on *Leviticus* and *Exposition* of the Epistle to the *Romans*, from whence two of the Passages are taken, were translated by *Ruffinus*, who owns he took Liberty to add of his own to them; so that as *Erasmus* * observes, it is uncertain whether one reads *Origen* or *Ruffinus*; and *Scultetus* † says the same Thing; and *Huetius*, who

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* Apud Rivet. Critic. Sacr. l. 2. c. 12. p. 202. † Medulla Patrum, par 1. l. 6. c. 2. p. 124.

has given us a good Edition of the *Greek Commentaries* of this Father, and well understood him, says *, that his Writings are so corrupted by him, that you are at a Loss to find *Origen* in *Origen*, and so deformed and unlike the Original, they can scarce be known; and one of these particular Passages *Vossius* † takes to be an Interpolation, and so of the greater Force against the *Pelagians*, because *Ruffinus* the Translator and Interpolator was inclined to them: the *Homilies* on *Luke*, out of which is the other Passage, are said to be translated by *Jerom*, of whom *Du-pin* says ‡, that his Versions are not more exact than the other's; so no Credit is to be given to them, nor are they to be depended on. *Cyprian* is the next that is produced, and it will be allowed that *Infant-Baptism* began to be practised in his Time in some Churches, though it seems to be an upstart Notion; since it was not till then determined at what Time it should be administered; and also at the same Time, and in the same Churches, *Infant-Communion* was practised; of which *Cyprian* gives an Instance, and that is more than is, or can be given of the Practice of *Infant-Baptism* so early; and if his Testimony is of any Weight for the one, it ought to be of the same for the other; and if Infants are admitted to Baptism, it is but reasonable they should partake of the Lord's Supper, and especially as there is as early Antiquity for the one as for the other.

The Quotations out of *Gregory Nazianzen*, *Optatus*, *Ambrose*, *Chrysostom*, and *Austin*, Fathers of the *fourth* Century, which Mr. *Clark* has collected from Dr. *Wall*, might have been spared; seeing this does not come into his own Account of the truly primitive Church; and since it is not denied,
Infant-

* Origeniana, l. 2. p. 116. l. 3. c. 1. p. 233. 253.
 † H. ft. Pelag. par. 1. l. 2. p. 147. ‡ Hist. Eccl. vol. 1. p. 132.

Infant-Baptism obtained in it; and yet it is certain, there were Persons in this Age against it, as will be observed hereafter; nor was *Pelagius* in this Age so pressed and puzzled with the Argument taken from it in favour of Original Sin; since it was not contrary to his Doctrine, who allowed Baptism to be administered to them on account of the Kingdom of GOD, but not for Forgiveness of Sin; and the Controversy did not lead to dispute about the Subject, but the End of Baptism.

The next Thing you will remember, Sir, brought into the Controversy is, whether the Practice of *Infant-Baptism* was called in question before the mad Men of *Munster* set themselves against it; as to the Troubles in *Germany*, and in *Munster* itself, it is certain beyond all Contradiction, that they were begun by *Pædobaptists*, and whilst they were such; and as for the *German Anabaptists*, as they are called, who joined with them, they were *Sprinklers*, and not *Baptists*, and so belong rather to this Writer's Party, than to us; but be this as it will, nothing in the Controversy depends upon that; the State of the Case is, whether *Infant-Baptism* was called in question, or made Matter of Doubt of before these Men opposed it; and here I observe, 1. That it is allowed there were Debates about *Infant-Baptism* before the Affair of *Munster*, and between that and the Reformation; by which it appears that it was quickly opposed after the Reformation begun.— 2. The Letter to *Erasmus* out of *Bobemia* shews, that there were a People there near one hundred Years before the Reformation, who baptized anew in mere Water such as came over to their Sect: this those People did, as our Author would have it, not because they judged Baptism in Infancy invalid, but what was received in the corrupt Way of the Church of *Rome*. This he says after Dr. *Wall*, (though with the Dr. it is uncertain which was the Case)

Case) inclining to the latter. But it should be observed, that there is no Proof from any ancient History, that these People, or any Protestants and Reformers that retained *Infant-Baptism*, did, upon leaving the Church of *Rome*, reject the Baptism of that Church, and receive a new one; and besides, *Thomas Waldensis**, who lived and wrote at this very Time, affirms, that there were a People in *Bobemia* then, that maintained that “*Believers* Children were not to be baptized, and that Baptism was to no Purpose administred to them;” to which I would add the Testimony of *Luther*†, who says, “*The Waldenses in Bobemia*, ground the Sacrament of Baptism upon the Person’s Faith, and for that Reason they annihilate the Baptizing of Children; for they say, Children must be taught before they be baptized.”——2. This Gentleman is not well pleased with Dr. *Wall* in making this Concession, that the *Petrobrusians* were *Antipædobaptists*; though it is some Comfort to him, that he tells him, that their Opinion seems to have been in a short Time extinguished and forgotten. But this Opinion of theirs not only continued among *Henry* and his Followers, who succeeded the *Petrobrusians*, but among the People afterwards called *Waldenses*; who to this Day own *Peter Bruis* for one of their *Barbs* or *Pastors*, as will be seen hereafter. However, that we may have no Credit from these People, they are branded as denying the other Ordinance of the Lord’s Supper, and as saying it is not to be administred since *CHRIST*’s Time. But what Dr. *Wall*‡ afterwards cites from the *Abbot of Clugny* will serve to explaln this, and shew that their Meaning is only, that the real Presence of *CHRIST* in the Supper, was only at the Time when

* Tom. iii. tit. 5. c. 53. † Mensalia Colloqu. c. 17. p. 254.
 ‡ Hist. par. 2. c. 7. 1. 8.

when it was administred by him to the Disciples ; who makes them to say, “ the Body of CHRIST “ was only once made by himself at the Supper, “ before his Passion, and was only, viz. at this “ Time, given to his Disciples ; since that Time it “ was never made by any one, nor given to any “ one ;” or as it is expressed from the same *Popish* Writer by Dr. *Allix* *, “ The fourth (Article ascri- “ bed by the *Abbot* to the *Petrobrusians*) consisted “ not only in denying the Truth of the Body and “ Blood of our LORD, which is offered up every “ Day, and continually by the Sacrament of the “ Church ; but also in maintaining, that it was “ nothing, and ought not to be offered.” Up- on which the Dr. makes this Remark. “ The “ fourth Heresy is expressed in very odious Terms, “ and after the *Popish* Manner, who own nothing “ to be real in the Sacrament, if the Flesh of JESUS “ CHRIST and his Blood be not there in Substance ; “ and who do not believe he is present at the Sa- “ crament upon any other Account, but as he is “ offered up to God before he is eaten.” It was the real Presence in the Supper, and not that itself, these People denied ; so that they were brave Cham- pions for the Purity of both Ordinances, equally rejecting *Infant-Baptism* and the Doctrine of Tran- substantiation.—As for the other Instances of Persons denying *Infant-Baptism* after *Peter Bruis*, produced by me ; this Writer from Dr. *Wall* would fain fasten the Charge of *Manicheism* upon them, and so as denying all *Water-Baptism* ; I say from Dr. *Wall*, for what he here says, and indeed there is scarce any thing in this whole Chapter about the Antiquity of *Infant-Baptism*, but what is borrow- ed from him, this Gentleman having no Stock of his

* Remarks on the ancient Churches of the *Albigenses*, c. 14.
P. 123.

his own; that in fact, instead of answering Mr. Clark, I am answering Dr. Wall. As for those *Evervinus* writes of to *Bernard*, about the Year 1140, these he observes from Dr. Wall, held a Tenet which shews them to be *Manichees*; though *Evervinus* * distinguishes them from the *Manichees*, viz. "all Marriage they call Fornication, except "that which was between two Virgins;" but this was not one of the Principles of the *Manichees*, who condemned all Marriage; whereas these allowed of the Marriage of Persons who had never been married before; they only condemned second Marriage; a Notion which had prevailed with some of the Christian Fathers before the *Manichees* were in being; and this was the Notion of some of the Apostolicks, and very probably of them all, the same *Bernard* makes mention of; and who very likely, as I have observed, were the Followers of *Henry*; and against these, this Author has nothing of *Manicheism*: Here Dr. Wall fails him; and here it may be remarked what *Mezeray* says †, "in the "Year 1163, there were two Sorts of *Heretics*; "the one ignorant and loose, who were a Sort of " *Manichees*; the other more learned, and remote "from such Filthiness, who held much the same "Opinions as the *Calvinists*, and were called *Hen-* " *ricians*;" so that the Followers of *Henry* were a distinct People from the *Manichees*; but as for those, the Bishop of *Arles* takes notice of, our Author's Remark upon them is, "it may be said, these " *Heretics* might be some of the *Manichean* Sect;" fine Proof indeed! what he farther adds, is more probable, "as perhaps they were some Remains of "the *Petrobrusians*;" so that it appears, that their
Opinion,

* Apud *Allix's* Remarks on the ancient Church of *Piedmont*, c. 16. p. 143.

† Apud *Allix's* Remarks on the ancient Churches of the *Albigenses*, c. 14. p. 130. c. 20. p. 189.

Opinion, which seems to have been in a short Time extinguished and forgotten, continued however to the Year 1215. As for the *Gascoiners*, that came over into *England* in the Year 1158, and asserted, that Infants ought not to be baptized 'till they come to the Age of Understanding; this our Author says, is no more than what a *Manichee* might say *then*, and a *Quaker* now; though they both disown all *Water-Baptism*.^e What! to say, that Infants ought not to be baptized 'till they come to the Age of Understanding? is this talking like a *Manichee* or a *Quaker*? Does not this suppose that they *may* be baptized, when they come to the Age of Understanding, and know what they do? but this Writer adds, it appears that these rejected both the Sacraments of the New-Testament, *detesting holy Baptism, and the Eucharist*: so they did, they detested *Infant-Baptism* as an human Invention, and Transubstantiation as an Idol of the *Pope of Rome*.

4. To what I have said concerning *Bruno* and *Berengarius*, and their Opposition to *Infant-Baptism* 100 Years before the *Petrobrusians*, I would only add; that *Peter Bruis* was not the Author of a new Sect, though his Followers were so called by the *Papists*, to suggest that they were so; whereas, they were the same with the *Berengarians*, and held the same Principles as the *Berengarians* did, both with respect to Baptism and the Lord's Supper; and what were their Sentiments concerning these are well known. 5. *Gundulphus* and his Followers, another Instance of Persons denying *Infant-Baptism* as early as the Year 1025, are represented as *Manichees* and *Quakers*, in the Point of Baptism; and both Mr. *Stennett* and myself are charged with great Unfairness, Partiality and Disingenuity, in leaving out what Dr. *Allix* has said concerning these Men, viz. " that in the same Examination being further " interrogated, these Men confessed, that they

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" thought

“ thought *Water-Baptism* of no Use or Necessity to any one, Infants or *adult*.” This is cited from Dr. *Wall*, an Author not always to be depended upon, and particularly here; for Dr. *Allix* gives no Account of any further Interrogation of these Men, by *Gerard* Bishop of *Cambray*, as is suggested; nor are these Words to be found in him; for though the Men at their first and only Interrogation, speak of the Non-necessity and Unavailableness of Baptism to Salvation; and as Dr. *Allix* observes, said some Things slightly of Baptism, in opposition to the prevailing Notions of those Times, about the absolute Necessity and Efficacy of Baptism to Salvation; yet he is quite clear, that they were for the Thing itself: “ it is easy to judge, says he *, that they looked upon Baptism only as a mystical Ceremony, the End of which was to express the Engagement of him who is baptized, and the Vow he makes to live holy. *Gundulphus*, adds he, seeing them, (the *Popish* Priests) assert, that whosoever was baptized, could never be damned, falls to an Indifference for Baptism; thinking it sufficient to keep to the Essentials of that Sacrament.” From whence it is plain, he did not deny it, nor disuse it; and upon the whole it is evident, Dr. *Wall* has abused Mr. *Stennett*, and this Gentleman both him and myself.—6. It is observed, that a large Stride is taken by me from the *Eleventh* to the *Fourth* Century, not being able in the Space of more than 600 Years to find one Instance of an Opposer of *Infant-Baptism*: this will not seem so strange to those who know what a Time of Ignorance this was; partly through the Prevalence of Popery, and partly through the Inundation of the barbarous Nations, which brought a Flood of Darkness upon the Empire; and very few Witnesses arose against the Superstitions of the Church of *Rome*;

yet

* Remarks on the ancient Church of Piedmont, ch. 11. p. 95.
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yet there were some in the Valleys of *Piedmont*, even from the Times of the Apostles, and during this Interval, as learned Men have observed, that bore their Testimony against Corruptions in Doctrine and Practice; among which, this of *Infant-Baptism* must be reckoned one; and whose Successors, as we have seen already in the *Berengarians*, and the *Petrabrusians*, and will be seen again in the *Waldenses*, bore witness against this Innovation.——

7. Though I did not insist upon the *Pelagians* and others being against *Infant-Baptism* which some have allowed; this Writer is pleased to reproach me with a Good-will to admit such *Heretics*, as our Predecessors; and this is not the only Instance of this Sort of Reflection; whereas Truth is Truth, let it be espoused by whom it will; and it might be retorted, that *Infant-Baptism* has been practised by the worst of *Heretics*, and retained by the Man of Sin, and his Followers in all the Antichristian States; and this Writer thinks it worth his Pains to rescue the above *Heretics* and *Schismatics* out of our Hands; and yet after all, some of the Followers of *Pelagius* at least argued, that the Infants of Believers ought not to be baptized; and that for this Reason, because they were holy, as *Austin* * affirms; and who also observes †, that some other Persons argued against it, and the Unprofitableness of it to Infants, who for the most part died before they knew any Thing of it; and *Jerom* || his Contemporary supposes it, and reasons upon it, that some Christians refused to give Baptism to their Children. So that even in the *fourth* Century, though *Infant-Baptism* greatly prevailed, yet was not so general, as that not one Man cotemporary with *Austin* can be produced, as setting himself a-

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* De peccator. merit. l. 2. c. 25.
|| Ep. ad Lætam. l. 1. fol. 19.

† De Libero Arbi-

gainst it, as our Author avers; nay *Stephen Marshall*, a great Stickler for *Infant-Baptism*, in his famous Sermon on this Subject *, owns, that some in the Times of *Austin* questioned it, and refers to a Discourse of his in Proof of it; and the Canon of the Council at *Carthage* produced by me, notwithstanding all that this Writer says, is a full Proof of the same. For surely, no Man in his Senses can ever think, that a Council consisting of all the Bishops in *Africa*, should agree to anathematize their own Brethren, who were in the same Opinion with them about *Infant-Baptism*; only thought it should not be administered to them as soon as born, but be deferred till they were eight Days old; they that can believe this, can believe any thing; and besides, is not a Child of eight Days old a Child newly born? Lastly, after all, *Tertullian*, in the beginning of the *Third* Century, as he was the first we know of that made mention of *Infant-Baptism*, did oppose it, and dissuade from it; so that it must be once more said, it was called in question, debated and opposed twelve or thirteen hundred Years before the mad Men of *Munster*, as well as in some of the intervening Centuries.

It remains now, Sir, to defend what I have said concerning the *Waldenses*; and it should be observed, 1. That these People had not their Name from *Waldus*, as the first Founder of their Sect; this Dr. *Allix* has undertook to make out beyond all possible Contradiction; and he has done it. These People were before his Time called *Vaudois*, *Vallenses* or *Wallenses*, from their inhabiting the Vallies; which Name was afterwards changed to *Waldenses*, when the Design was laid to make Men believe that *Valdo* or *Waldus* was their first Founder, that they might be taken for a new and upstart People; whereas they were in being long before *Waldus*,
who

* Sermon, p. 5.

who received his Light and Doctrine from them, and whose Followers joined them; and this Observation sets aside the Exceptions of our Author to the Testimonies of *Peter Bruis*, their Confession of Faith in 1120, and their noble Lesson 1100, as being before the Times of the *Waldenses*, that is, before the Times of *Waldo*, more properly speaking; and by how much the more ancient these Testimonies are, by so much the greater is their Evidence in point of Antiquity, as to these People's Denial of *Infant-Baptism*; and more strongly prove that the ancient *Vallenses*, afterwards corruptly called *Waldenses*, were against it, and for *adult Baptism*.

2. These People were not divided into various Sects, but were a Body of People of one and the same Faith and Practice, which they retained from Father to Son, as their usual Phrase is, Time out of Mind: 'tis true, they were called by different Names, by their Adversaries; some given them by Way of Reproach, others from their Leaders and Teachers, as *Petrobrusians*, *Henricians*, *Arnoldists*, *Waldensians*, &c. from *Peter Bruis*, *Henry*, *Arnold*, *Waldus*, but still they were the same People; just as the *Papists*, at the Reformation, made as many Heads of distinct Parties, as there were Men of Note in that Work. Thus for Instance, the *Petrobrusians* were not a distinct Sect of this People, but the very People called *Vallenses*, afterwards *Waldenses*; and the same may be said of the rest: nor were there any Sect among them of the *Manichean* Principle, or any of them tinged with that Heresy, as Dr. *Allix* has abundantly proved. The Case, as he makes it appear, was this; that there were *Manichees* in the Places where the *Valdenses* and *Albigenses* lived, but not that joined them; their Enemies took the Advantage of this, and called them by the same Name, and ascribed the same Opinions to them, especially if they could find any thing in them similar to

them: thus for Instance, because they denied *Infant-Baptism*, therefore they were against all *Water-Baptism*, and so *Manichees*; for as Dr. *Allix* * observes, “ in those barbarous and cruel Ages, a
 “ small Conformity of Opinions with the *Manichees*,
 “ was a sufficient Ground to accuse them of *Mani-*
 “ *cheism*, who opposed any Doctrine received by
 “ the Church of *Rome*: Thus would they have ta-
 “ ken the *Anabaptists* for downright *Manichees*,
 “ says he, because they condemned the Baptism of
 “ Infants,” and Mr. *Clark* can’t object to this Ob-
 servation, since he himself argues from the Denial
 of *Infant-Baptism*, to the Denial of Baptism itself;
 and has represented me as a *Manichee*, or a *Quaker*,
 for no other Reason, but for the Denial of *Infant-*
Baptism; and if his Book lives to the next Age,
 and is of any Authority, and can find People fool-
 ish enough to believe it, I must be set down for a
Manichee or a *Quaker*. Indeed I must confess, I
 once thought, giving too much Credit to Dr. *Wall*,
 that there were different Sects among the *Waldenses*,
 and some of them *Manichees*, and of other errone-
 ous Principles, which I now retract.

3. It is not true what this Writer from Dr. *Wall*
 affirms; “ This is constant, that no one Author,
 “ that calls the People he writes of, *Waldenses*, does
 “ impute to them the Denial of *Infant-Baptism* ;”
 for *Claudius Couffard* writing against them, under
 this Name, gives an Extract of their Errors out of
Raynerius, and this is one of them; “ They say,
 “ then first a Man is baptized, when he is recei-
 “ ved into their Sect; some of them hold that Bap-
 “ tism is of no Advantage to Infants, because they
 “ cannot yet actually believe;” and concludes this
 Extract thus, “ from whence you may see, cour-
 “ teous Reader, that this Sect of the *Waldenses*, and
 “ the chief, yea almost all Heresies now in vogue,
 are

* Remarks on the ancient Church of *Piedmont*, c. 15. p. 138.

“ are not of late Invention, &c.” and were this true, yet it is a mere Evasion, and a foolish one; since the Names of *Henricians*, *Arnoldists*, *Cathari*, *Apostolici*, &c. under which they are represented, as Opposers of *Infant-Baptism*, are the Names of the *Waldenses*, as *Perrin* * observes, a Writer whom our Author says he has read.

4. It is a most clear Case, that the ancient Barbs or Pastors of the *Waldensian* Churches, so called, were Opposers of *Infant-Baptism*. Sir *Samuel Moreland*, as I have observed, reckons *Peter Bruis* and *Henry* among their ancient Pastors; so does *Perrin* likewise, though he is mistaken in making them to follow *Waldo*; and these are allowed to be *Antipædobaptists* by several *Pædobaptists* themselves. *Arnoldus*, another of their Pastors, according to the above Writer, from whence they were called *Arnoldists*, was out of all Doubt a Denier of *Infant-Baptism*, for which he was condemned by a Council, as Dr. *Wall* owns. *Lollardo* was another of their Pastors, according to the same Authors, and of whose Name, *Perrin* says, the *Waldenses* were called *Lollards*; and so *Kilianus* says †, a *Lollard* is also called a *Waldensian* Heretic. These were not the Followers of *Wickliff*, as our Author wrongly asserts; for they were, as Dr. *Allix* ‡ observes, more ancient than the *Wickliffites*; and though this Name was afterwards given to the latter, *Lollardo* was here in *England*, and had his Followers before *Wickliff*'s Time, and so he had in *Flanders* and *Germany*; and of the *Lollards* there, *Trithemius* § says, they derided the Sacrament of Baptism; which cannot be understood of their deriding Baptism in general, but of their deriding *Infant-Baptism*; which was common among the *Papists* to say; and the

* History of the *Waldenses*, p. 8. 9. † Apud *Allix*'s Remarks on the ancient Churches of the *Albigenses*, c. 22. p. 202.

‡ Ibid. p. 201. § Apud *Allix*, ibid. p. 202.

the same is the Sense of the *Lollards* in *England*, who are charged with making light of the Sacrament of Baptism. Now since these were the Sentiments of the ancient Pastors of the *Waldenses*, it is reasonable to believe the People themselves were of the same Mind with them; nor are there any Confessions of their Faith, which make any mention of *Infant-Baptism*; nor any Proofs of its being practised by them until the *sixteenth* Century, produced by our Author, or any other.

5. The *Albigenses*, as *Perrin* * says, differ nothing at all from the *Waldenses*, in their Belief; but are only so called of the Country of *Albi*; where they dwelt, and had their first Beginning; and who received the Belief of the *Waldenses* by means of *Peter Bruis*, *Henry* and *Arnold*; who, as it clearly appears, were all *Antipædobaptists*; and Dr. *Allix* observes †, that the *Albigenses* have been called *Petrobrusians*; owned to be a Sect of the *Waldenses*, that denied *Infant-Baptism*: and that the *Albigenses* denied it, at least some of them, yea the greatest Part of them, is acknowledged by some *Pædobaptists* themselves. *Cassanion* in his History of these People says ‡; “ Some Writers have affirmed, that
 “ the *Albigensis* approved not of the Baptism of In-
 “ fants.—I cannot deny that the *Albigensis* for the
 “ greatest Part were of that Opinion.—The
 “ Truth is, they did not reject this Sacrament, or
 “ say it was useless, (as some, he before observes,
 “ asserted they did) but only counted it unnecessa-
 “ ry to Infants, because they are not of Age to be-
 “ lieve, or capable of giving Evidence of their
 “ Faith.” Which is another Proof of the ancient *Waldenses* being against *Infant-Baptism*, these being the same with them. Upon the whole, if I have been

* History of the *Albigenses*, l. 1. c. 1. p. 1, 2. † Ut supra c. 14. p. 121. ‡ Apud Stennett, p. 81, 82.

been too modest, in saying that the ancient *Waldenses* practised *Infant-Baptism*, wants Proof; I shall now use a little more Boldness, and Confidence, and affirm, that the ancient *Vallenses*, or as corruptly called *Waldenses*, were Opposers of *Infant-Baptism*; and that no Proof can be given of the Practice of it among them till the *sixteenth* Century; and that the Author of the Dialogue had no Reason to say, that their being in the Practice of adult Baptism, and denying *Infant-Baptism* was a mere *Chimæra*, and a groundless Figment.

My *Fourth* Chapter, you know, Sir, respects the Argument for *Infant-Baptism*, taken from the Covenant made with *Abraham*, and from Circumcision. Here our Author runs out into a large Discussion of the Covenant of Grace in his Way; in which he spends about *four-score* Pages, which I take to be the Heads of some old Sermons, he is fond of, and has taken this Opportunity of publishing them to the World, without any Propriety or Pertinence: For, 1. not to dispute the Point with him, whether there are two distinct Covenants of Redemption and Grace, or whether they are one and the same, which is foreign to the Argument; be it that they are two distinct ones, the spiritual Seed promised to CHRIST, or the People given him in the one, are the same that are taken into the other; they are of equal Extent; there are no more in the one, than there are concerned in the other; and this Writer himself allows, “ That the Salvation of the *spiritual Seed* of CHRIST is promised in both Covenants.” Now let it be proved, if it can, that there are any in the Covenant of Grace but the *spiritual Seed* of CHRIST; and that the natural Seed of Believers and their Infants as such are the spiritual Seed: and if they are, then they were given to CHRIST, who undertook to save them, and whose Salvation was promised to him, and to whom in

Time the Communications of Grace according to the Covenant are made; then they must be all of them regenerated, renewed, and sanctified, justified, pardoned, adopted, persevere in Grace, and be eternally saved; all which will not, cannot be said of all the Infants of Believers; and consequently cannot be thought to be in the Covenant of Grace.

2. As to what he says concerning the Conditionality of the Covenant, it is all answered in one Word; let him name what he will, as the Condition of this Covenant, which GOD has not absolutely promised, or CHRIST has not engaged to perform, or to see performed in his People, or by them. Are the Conditions, Faith and Repentance? These are both included in the *new Heart*, and *Spirit*, and *Heart of Flesh*, GOD has absolutely promised in the Covenant, *Ezek. xxxvi. 26.* Is new, *spiritual*, and *evangelical* Obedience, the Condition? This is absolutely promised as the former, ver. 27. Or is it actual Consent? *Thy People shall be willing*, *Psal. cx.*

3. And after all, if it is a conditional Covenant, how do Infants get into it? Or is it a conditional Covenant to the *adult*, and unconditional to them? if Faith and Repentance are the Conditions of it, and these must be, as this Author says, "the Sinner's own voluntary chosen Acts, before he can have any actual saving Interest in the Privileges of the Covenant;" it follows, that they can't be in it, or have Interest in the Privileges of it 'till they repent and believe, and do these as their own voluntary chosen Acts; and if "Man's Consent and Agreement bring him into Covenant with GOD," as this Writer says, it should be considered, whether Infants are capable of this Consent, or no; and if they are not, according to this Man, they stand a poor Chance for being in the Covenant. 3. Whereas the Covenant of Grace, as to the Essence of it, has been always the same, as is allowed, under the various

rious Forms and Administrations of it, both under the Old and New Testament ; so the Subjects of it have been, and are the same, the spiritual Seed of CHRIST, and none else, and not the carnal Seed of Men as such ; and if the Conditions of it are the same, Faith and Obedience, as our Author observes, then Infants must stand excluded from it, since they can neither believe nor obey. 4. That the Covenant of Grace was made with *Abraham*, or a Revelation and Application of it to him ; that the Gospel was revealed to him, and he was justified in the same Way Believers are now ; and that he had spiritual Promises made to him, and spiritual Blessings bestowed upon him ; and that *Gospel-Believers*, be they *Jews* or *Gentiles*, who are the spiritual Seed of *Abraham*, are Heirs of the same Covenant-Blessings and Promises, are never denied ; this Man is fighting with his own Shadow. What is denied and should be proved, is, that the Covenant of Grace is made with *Abraham's* carnal Seed, the *Jews*, and with the carnal Seed of *Gospel-Believers* among the *Gentiles* ; and that spiritual Promises are made to them ; and that they are Heirs of spiritual Blessings, as such : and let it be further observed, that the Covenant in *Gen. xvii.* is not the Covenant referred to in *Gal. iii. 17.* said to be *confirmed of GOD in CHRIST*, and which could not be disannulled by the Law 430 Years after ; since the Date does not agree, it falls short 24 Years ; and therefore must refer, not to the Covenant of Circumcision, but to some other Covenant, and Time of making it. 5. It is false, that Children have been always taken with their Parents into the Covenant of Grace under every Dispensation. The Children of *Adam* were not taken into the Covenant of Grace with him, which was made known to him immediately after the Fall ; for then all the World must be in the Covenant of Grace. The Covenant made with *No-*

ab and his Sons was not the Covenant of Grace; since it was made with the Beasts of the Field as well as with them; unless it will be said, that they also are in the Covenant of Grace. Nor were all *Abraham's* natural Seed taken into the Covenant of Grace with him. *Ismael* was by Name excluded, and the Covenant established with *Isaac*; and yet *Ismael* was in the Covenant of Circumcision; which by the way proves, that, that and the Covenant of Grace are two different Things: nor were all *Abraham's* natural Seed in the Line of *Isaac* taken into the Covenant of Grace, not *Esau*; nor all in the Line of *Jacob* and *Israel*; for as the Apostle says, *they are not all Israel which are of Israel; neither because they are the Seed of Abraham, are they all Children, but in Isaac shall thy Seed be called; that is, they which are the Children of the Flesh, these are not the Children of GOD, but the Children of the Promise are counted for the Seed.* Rom. ix. 6, 7, 8. The Covenant at *Horeb* was indeed a national Covenant, and took in all, Children and grown Persons; and which was no other than a civil Contract, and not a Covenant of Grace, between GOD and the People of *Israel*; he as King, and they as Subjects; he promising to be their Protector and Defender, and they to be his faithful Subjects, and obey his Laws; which Covenant has been long ago abolished, when GOD wrote a *Loammi* upon them: nor is there any Proof of Infants under the New Testament being taken into Covenant with their Parents. Not *Matth.* xix. 14. *1 Cor.* vii. 14. which make no mention of any Covenant at all, as will be considered hereafter; nor *Heb.* viii. 8. since the House of *Israel*, that new Covenant is said to be made with, are the spiritual *Israel*, whether *Jews* or *Gentiles*, even the whole Household of Faith, and none but them; nor are their Infants spoken of, nor can they be included; for have they all of them the Laws of GOD written

on their Hearts? Do they all know the Lord? or have they all their Sins forgiven them? which is the Case with all those with whom this Covenant is made, or to whom it is applied; nor are there any Predictions of this kind in the Old Testament. *Deut. xxx. 6. Psal. xxii. 30. Isa. lix. 21.* speak only of a Succession of converted Persons, either in the Gospel-Church among the *Gentiles*, or in the same among the *Jews*, when that People shall be converted in the latter Day. 6. The Distinction of an inward and outward Covenant is an *Utopian* Business, mere Jargon and Nonsense; it has no Foundation in Scripture, Reason, nor common Sense; and here I can't but observe, what Mr. *Baxter*, a zealous *Pædobaptist*, says on this Subject *. “ Mr. *Blake*'s common Phrase is, that they “ are in the outward Covenant, and what that is, “ I cannot tell; in what Sense is that (GOD's Co- “ venant-Act) called outward? It cannot be, as if “ GOD did as the dissembling Creature, *Ore tenus*, “ with the Mouth only, covenant with them, and “ not with the Heart, as they deal with him. “ I know therefore no possible Sense but this, that “ it is called outward from the Blessings promised, “ which are outward; here therefore, I should “ have thought it reasonable for Mr. *Blake* to have “ told us what these outward Blessings are, that “ this Covenant promiseth; and that he would have “ proved out of the Scriptures that GOD hath “ such a Covenant distinct from the Covenant of “ Grace.—I desire therefore that those Words of “ Scripture may be produced, where any such Co- “ venant is contained.” And let Mr. *Clark* tell us what he means by the outward Covenant, or the outward Part of it, in which Infants are; if any thing can be collected from him, as his Meaning, it

* *Baxter's Answer to Blake, Sect. 39.*

it is, that it designs the outward Administration of the Covenant by the Word and Ordinances: but if it means the outward Ministry of the Word, newborn Infants are not capable of that to any Profit; if it designs the Administration of Baptism, and the Lord's Supper, then they should be admitted to one as well as the other; and if Baptism only is intended by this outward Covenant, or the outward Part, here is the greatest Confusion imaginable; then the Sense is, they are under the outward Administration of the Covenant, that is Baptism; and this gives them a Right to be baptized, that is to be baptized again, or in other Words to be made *Anabaptists* of; and after all it is a poor Covenant, or a poor Part of it assigned for Infants, in the Bond of which, as this Author says, are many real Hypocrites. 7. That Covenant-Interest, and an Evidence of it, give Right to the Seal of the Covenant, which was Circumcision formerly, and Baptism now, is false; and this Writer has not proved it, nor Infants Covenant-Interest, as we have seen already. He should have first proved that Circumcision was a Seal of the Covenant of Grace formerly, and Baptism the Seal of it now, before he talked of Covenant-Interest giving a Right to either. Admitting that Circumcision was a Seal of the Covenant of Grace formerly, (though it was not) yet Interest in that Covenant, and Evidence of Interest in it, did not give Right to all in it, to the Seal of it, as it is called; since there were many who had evidently an Interest in the Covenant of Grace, when Circumcision was first appointed, and yet had no Right to it, as *Shem, Arphaxad, Lot*, and others; and even many who were in the Covenant made with *Abraham*, as this Writer himself will allow, who had no Right to this Seal, even all his Female Offspring: to say, they were *virtually circumcised in the Males*, is false and foolish; to have

have a Thing virtually by another, is to have it by Proxy, who represents another; but were the Males the Proxies and Representatives of the Females? had they been so, then indeed when they were circumcised, the Females were virtually circumcised with them; and so it was all one, as if they had been circumcised in their own Persons; which to have been, would have been unlawful and sinful, not being by the Appointment of God: as for its being unlawful for uncircumcised Persons to eat of the Passover, this must be understood of such who ought to be circumcised, and does not affect the Females, who ought not, and so might eat, tho' they were really uncircumcised; nor had the Males themselves any Right to it till the eighth Day; and so it was not Covenant-Interest, but a Command from GOD, that gave them a Right; and such an Order is necessary to any Person's Right to Baptism: Again, admitting for Argument-Sake, that Baptism is a Seal of the Covenant, does not this Gentleman also believe, that the Lord's-Supper is a Seal of it likewise? and if Covenant-Interest gives a Right to the Seals, why not to one Seal as well as the other? and why are not Infants admitted to the Lord's Table, as well as to Baptism? Moreover, it is *Evidence* of Interest, this Writer says, that gives a Right to the Seal, and what is that Evidence? Surely if Faith and Repentance are the Conditions of the Covenant, as before asserted, they must be the Evidence; and therefore according to his own Argument, it should first appear, that Infants have Faith and Repentance as the Evidence of their Covenant-Interest, before they are admitted to the Seal of it; and such only according to the Injunction of CHRIST, and the Practice of his Apostles, were admitted to Baptism; as these Passages shew, *Matth. xxviii. 19. Mark xvi. 16. Acts*

ii. 38, 39. and 10. 47. which our Author refers us to.

And now, Sir, after a long Ramble, we are come to *Abraham's* Covenant it self, and to the Questions concerning it; as of what kind it is; with whom made; and whether Circumcision was the Seal of the Covenant of Grace; and whether Baptism is come in its Room, and is the Seal of it. Now as to the

First of these, of what Kind was the Covenant with *Abraham*, Gen. xvii? I have asserted, that it was not the pure Covenant of Grace, but of a mixed Kind; consisting partly of Promises of temporal Things, and partly of spiritual ones; and you will easily observe, Sir, that the Exceptions of this Writer to the Arguments I make use of in proof of it, are for the most part founded on his mistaken Notions of the Conditionality of the Covenant of Grace, and on that stupid and senseless Distinction of the inward and outward Covenant, before exploded; wherefore since these are groundless Conceits and sandy Foundations, what is built upon them must necessarily fall.

II. The same may be observed, with respect to that Part of the Question, which relates to the Covenant being made with all *Abraham's* Seed according to the Flesh, as a Covenant of Grace; by the Help of which unscriptural and irrational Distinction he can find a Place in the Covenant of Grace for a persecuting *Ismael*, a prophane *Esau*, and all the wicked *Jews* in all Ages, in all Times of Defection and Apostacy; but if he can find no better Covenant to put the Infants of Believers into, nor better Company to place them with, who notwithstanding their Covenant-Interest, may be lost and damned, it will be a very insignificant Thing with considerate Persons, whether they are in this *Utopian* Covenant or no.

III.

III. As to that Part of the Question which relates to the natural Seed of believing Gentiles being in *Abraham's* Covenant, or to that being made with them as a Covenant of Grace, it is by me denied. This Writer says, I add a Stroke, as he calls it, that at once cuts off all *Abraham's* natural Seed, and all the natural Seed of believing Gentiles, from having any Share in the Covenant; since I say, "That to none can spiritual Blessings belong, but to a spiritual Seed, not a natural one." But he might have observed, that this is explained in the same Page thus "not to the natural Seed of either of them *as such*." He says, "it is not requisite to a Person's visible Title and Claim to the External Privileges of the Covenant, that he should be truly regenerate, or a sincere Believer;" and yet he elsewhere says, "that to repent and believe must be the Sinner's own voluntary chosen Acts, before he can have any actual saving Interest in the Privileges of the Covenant:" let him reconcile these together. He has not proved, nor is he able to prove, that the natural Seed of believing Gentiles as such are the spiritual Seed of *Abraham*; since only they that are CHRIST's, or Believers in him, or who walk in the Steps of the Faith of *Abraham*, are his spiritual Seed; which can't be said of all the natural Seed of believing Gentiles, or of any of them as such. That Clause in *Abraham's* Covenant, *A Father of many Nations have I made thee*, Gen. xvii. 4, 5. is to be understood only of the Faithful, or of Believers in all Nations; and not of all Nations that bear the Christian name, as comprehending all in them, grown Persons and Infants, good and bad Men; and only to such who are of the Faith of *Abraham* does the Apostle apply it, *Rom. iv. 16.* the Stranger and his Male Seed, that submitted to Circumcision, may in-

deed be said to be in the Covenant of Circumcision, but it does not follow, that these were in the Covenant of Grace ; there were many of *Abraham's* own natural Seed that were in the Covenant of Circumcision, who were not in the Covenant of Grace ; and it would be very much, that the natural Seed of Strangers, and even of believing Gentiles, should have a superior Privilege to the natural Seed of *Abraham*. These, and these only in a Judgment of Charity are to be reckoned the spiritual Seed, who openly believe in CHRIST, as I have expressed it ; about which Phrase this Man makes a great Pother, when the Sense is plain and easy, and that it designs such who make a visible Profession of their Faith, and are judged to be Partakers of the Grace of the Covenant ; which certainly is the best Evidence of their Interest in it ; and therefore it must be best to wait 'till this appears, before any Claim of Privilege can be made ; and is no other than what this Writer himself says in the Words before referred to. Though after all, I stand by my former Assertion, that Covenant-Interest, even when made out clear and plain, gives not Right to any Ordinance without a positive Order or Direction from GOD ; and he may call it a Conceit of mine if he pleases ; he is right in it, that according to it, no Person living is capable of (that is, has a Right unto) the Ordinances and visible Privileges of the Church upon any Grounds of Covenant-Interest without a positive Direction from GOD for it ; as there was for Circumcision, so there should be for Baptism ; as with respect to the former, many who were in the Covenant of Grace had no Concern with it, having no Direction from the Lord about it ; so though Persons may be in the Covenant of Grace, yet if they are not pointed out by the Lord, as those whom he Wills to be the Subjects of it, they have

no

no Right unto it. To say, that *Lot* and others^s were under a former Administration of the Covenant, on whom Circumcision was not enjoined, is saying nothing ; unless he can tell us what that former Administration of it was, and wherein it differed from the Administration of it to *Abraham* and his Seed ; to instance in Circumcision would be begging the Question, since that is the Thing instanced in ; by which it appears that Covenant-Interest gives no Right to an Ordinance without a special Direction ; and the same holds good of Baptism. His Sense of *Mar.* xvi. 16. is, that Infants are included in the Profession of their believing Parents, and why not in their Baptism too ? and so there is no Necessity of their Baptism ; the Text countenances one as much as it does the other, and both are equally stupid and senseless.

IV. The next Inquiry is, whether Circumcision was the Seal of the Covenant of Grace to *Abraham's* natural Seed. It is called a Token or Sign, but not a Seal ; this Writer says, though a Token simply considered, does not necessarily imply a Seal, yet the Token of a Covenant, or Promise, can be nothing else : if it can be nothing else, it does necessarily imply it ; unless there is any real Difference between a Token simply considered, and the Token of a Covenant, which he would do well to shew. Circumcision was nothing else but a Sign or Mark in the Flesh, appointed by the Covenant ; and therefore that is called *the Covenant in their Flesh* ; and not because Circumcision was any confirming Token or Seal of the Covenant to any of *Abraham's* natural Seed : it was a Sign and Seal of the Righteousness of Faith to *Abraham* ; that, that Righteousness which he had by Faith before his Circumcision should come upon uncircumcised Gentiles ; but was no Seal of that,

nor any Thing else, to any others : and according to our Author's Notion of it, it was neither a Seal of *Abraham's* Faith, nor of his Righteousness ; then surely not of any others ; and yet in Contradiction to this, he says, it is " a Seal of " the Covenant of Grace wherein this Privilege " of Justification by Faith is confirmed and conveyed to Believers ;" and if to Believers, then surely not to all *Abraham's* natural Seed, unless he can think they were all Believers ; though his real Notion, if I understand him right, is, that it is no confirming Sign, or Seal of any spiritual Blessings to any ; since the Subjects of it, as he owns, may have neither Faith nor Righteousness ; but of the Truth of the Covenant itself, that GOD has made one ; but this needs no such Sign or Seal ; the Word of GOD is sufficient, which declares it and assures of it.

V. The next Thing that comes under Consideration is, whether Baptism succeeds Circumcision ; and is the Seal of the Covenant of Grace to Believers, and their natural Seed. 1. This Author endeavours to prove that Baptism succeeds Circumcision from *Col. ii. 11.* but in vain ; for the Apostle is speaking not of corporal, but of spiritual Circumcision, of which the former was a typical Resemblance ; and so shewing, that believing Gentiles have that through CHRIST which was signified by it ; and which the Apostle describes, by the Manner of its being effected, *without Hands*, without the Power of Man, by the Efficacy of divine Grace ; and by the Substance and Matter of it, which lay in *the putting off the Body of the Sins of the Flesh* ; and without a Tautology, as this Writer suggests, by the Author of it, CHRIST, who by his Spirit effects it, and therefore is called the *Circumcision of CHRIST* ; and is distinguished from Baptism, described in the next Verse :
and

and as weak and insignificant is his Proof from the Analogy between Baptism and Circumcision; some Things said of Baptism and Circumcision are not true; as that they are Sacraments of Admission into the Church: Not so was Circumcision; not of the Gentiles who had it not, nor were admitted by it, and yet were in the Church; nor even of the Males, for they were not circumcised 'till eight Days old, yet were of the *Jewish* Church, which was National, as soon as born; and Persons may be baptized, and yet not be entered into any visible Church: Nor are they Badges of Relation to the GOD of *Israel*; since on the one hand, Persons might have one or the other, yet have no spiritual Relation to GOD, and on the other hand be without either, and yet be related to him: nor are either of them Seals and Signs of the Covenant of Grace, as before shewn: nor is Baptism absolutely requisite to a Person's Approach to GOD with Confidence and Acceptance in any religious Duty, private or publick. Baptism serves not to the same Use and Purpose in many Things that Circumcision did; it is not the middle Wall of Partition; nor does it bind Men to keep the whole Law as Circumcision; and though there may be some seeming Agreement, Arguments from Analogy are weak and dangerous: so from the Priest's offering a propitiatory Sacrifice, wearing the Linen Ephod, and one High-Priest being above all other Priests, the *Papists* argue for a Minister's offering a real propitiatory Sacrifice, for wearing the Surplice, and for a *Pope* or universal Bishop; and others from the same Topic argue for Tythes being due to Ministers, and for the Inequality of *Bishops* and *Presbyters*, there being an High-Priest and inferior ones: and to this tends our Author's *Third* Argument, that either Baptism succeeds Circumcision, or there is nothing at
all

all instituted in its Room ; nor is there any Necessity that there should, any more than that there should be a *Pope* in the Room of an *High-Priest*, or any Thing to answer to *Easter*, *Pentecost*, &c. all which, as Circumcision, had their End in CHRIST : nor does the Lord's-Supper come in the Room of the Passover ; what answers to that is CHRIST the Passover sacrificed for us ; and did it, by this Argument from Analogy, Infants ought to be admitted to the Lord's-Supper, as they were to the Passover : by this Way of arguing, and at this Door, may be brought in all *Jewish* Rites and Ceremonies, under other Names : and after all, what little Agreement may be imagined is between them, the Difference is notorious in many Things ; some of which this Author is obliged to own ; as in the Subjects of them, the one being only Males, the other Males and Females ; the one being by Blood, the other by Water ; and besides they differ as to the Persons by whom, and the Places where, and the Uses for which, they are performed ; wherefore from Analogy and Resemblance is no Proof of Succession, but the contrary. My Argument from Baptism being in force before Circumcision, to prove that the one did not succeed the other, is so far from being allowed by our Author a Proof of it, that he will not allow it to be a bare Probability, unless I could prove they had been all along cotemporary : but if I can't do it, he and his Brethren can, who give Credit to the *Jewish* Custom of baptizing their Profelytes and Children ; and which they make to be a Practice, for which the *Jews* fetch Proof as early as the Times of *Jacob* ; and I hope if he'll abide by this, he'll allow that Baptism could not come in the Room of Circumcision. 2. He next attempts to prove that Baptism is a Seal of the Covenant of Grace to Believers

lievers and their Seed, by a wretched Perversion
 of several Passages of Scripture, *Job. iii. 33.*
Mar. xvi. 16. Matt. xxviii. 19. 1 Pet. iii. 21.
1 Cor. xii. 13. in which no mention is made of the
 Covenant of Grace, and much less of Baptism as a
 Seal of it; and only speak of Believers, and not
 a Syllable of their Infants, and all of them clear
 Proofs, that Believers, and they only, are the
 proper Subjects of Baptism; as may easily be ob-
 served by the bare reading of them. 3. My Sen-
 timent of the Ordinances of Baptism and the
 Lord's Supper not being Seals of the Covenant of
 Grace, he thinks, is borrowed from the *Socinians*.
 These have no better Notion of the Covenant of
 Grace than himself, nor of the Efficacy of the
 Blood of CHRIST for the Ratification of it, nor of
 the sealing Work of the Spirit of GOD upon the
 Hearts of his People. My Sentiment is borrow-
 ed from the Scriptures, and is established by them;
 the Blood of CHRIST confirms and ratifies the Co-
 venant, the Blessings and Promises of it, and is
 therefore called the *Blood of the Everlasting Cove-*
nant; the blessed Spirit is the Sealer of Believers
 Interest in it, or assures them of it, *Heb. xiii. 20.*
Eph. i. 13. So that there are not two Seals of the
 Covenant of Grace, as he wrongly observes. The
 Blood of CHRIST makes the Covenant itself sure,
 and is in this Sense the Seal of that; the Spirit of
 GOD is the Seal of Interest in it to particular Per-
 sons; and in neither Sense do or can Ordinances
 seal. 4. Upon the whole, what has this Author
 been doing throughout this Chapter? has he pro-
 ved that the natural Seed of Believers as such, are
 in the Covenant of Grace? he has not. The Co-
 venant he attempts to prove they are in, accord-
 ing to his own Account of it, is no Covenant of
 Grace. Does it secure any one spiritual Blessing to
 the carnal Seed of Believers? it does not. Does
 it

it secure regenerating, renewing, sanctifying Grace, or pardoning Grace, or justifying Grace, or adopting Grace, or Eternal Life? it does not! and if so, I leave it to be judged of by such that have any Knowledge of the Covenant, if such a Covenant can be called the Covenant of Grace; or what spiritual saving Advantage is to be had from an Interest in such a Covenant, could it be proved? He would have his Readers believe, that the Covenant, he pleads Infants have an Interest in, is the same under all Dispensations, and in all Ages: the Covenant of Grace is indeed the same, but the Covenant he puts the Infant-Seed of Believers into, is only an External Administration; and this, he himself being Judge, cannot have been always the same. This External Administration according to himself, was first by Sacrifices, and then by Circumcision, and now by Baptism; for what else he means by an External Administration, than an Administration of Ordinances, cannot be conceived; and then by Infants being in the Covenant, is no other than having Ordinances administered to them; and so their being in the Covenant now, is no other than their being baptized; and yet he says, “the main Foundation of the Right of Infants to Baptism, is their Interest in the Covenant;” That is, the External Administration they are under, or the Administration of Baptism to them, is the main Foundation of ~~their~~ Right to Baptism. They are baptized, therefore they are and ought to be baptized; such an Account of Covenant-Interest, and of Right to Baptism from it, is a mere begging the Question, and proving *Idem per Idem*, yea is downright Nonsense and Contradiction: and so, when Baptism is said to be the Seal of the Covenant, that is, of the External Administration, which Administration is that of Baptism, the Sense is, Baptism is the Seal of Baptism.

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This senseless *Jargon* is the Amount of all the Reasonings throughout this Chapter: Such mysterious Stuff, such glaring Contradictions, and stupid Nonsense, I leave him and his Admirers to please themselves with. 5. From hence it appears, that the clamorous Out-cry of cutting off Infants from their Covenant-right, and so abridging and lessening their Privileges, is all a Noise about nothing; since it is in vain to talk about cutting off from the Covenant of Grace, when they were never in it; as the natural Seed of Believers, as such, never were, under any Dispensation whatever; and even what is pleaded for, is only an external Administration, which neither conveys Grace, nor secures any spiritual Blessings; wherefore what Privileges are Infants deprived of by not being baptized? Let it be shewn if it can, what spiritual Blessings Infants said to be baptized have, which our Infants unbaptized have not; to instance in Baptism itself would be begging the Question; it would still be asked, what spiritual Privilege or Profit comes to an Infant by its Baptism? If our Infants have as many, or the same Privileges under the Gospel-Dispensation, without Baptism, as others have with it; then their Privileges are not abridged or lessened, and the Clamour must be a groundless one. To say, that Baptism admits into the Christian Church, as Circumcision into the *Jewish* Church, are both false, as has been proved already; our Author, it seems, did not know, that a national Church was a carnal one; whereas a national Church can be no other, since all born in a Nation are Members of it, and become so by their Birth, which is carnal; for *whatsoever is born of the Flesh is Flesh*. Whereas a Gospel-Church gathered out of the World, does, or should consist, only of such who are born again, and have an Understanding of spiritual Things. This Writer seems to suggest,

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that

that if Infants are not admitted to this external Administration, and Seal of the Covenant he pleads for, their Condition is deplorable, and there is no Ground of Hope of their eternal Salvation; and does their being admitted into this external Administration make their Condition better with respect to everlasting Salvation? Not at all; since, according to our Author, Persons may be in this, and yet not in the Covenant of Grace, as Hypocrites may be; and he distinguishes this visible and external Administration from the spiritual Dispensation and Efficacy of the Covenant of Grace; so that Persons may be in the one, and yet be everlastingly lost; and therefore what Ground of Hope of eternal Salvation does this give? or what Ground of Hope does Non-admission into it deprive them of? Is Salvation inseparably connected with Baptism? or does it ensure it to any? How unreasonable then, and without Foundation, is this clamorous Outcry? And now, Sir, we are come to

The *Fifth* Chapter of my Treatise, which considers the several Texts of Scripture produced in favour of *Infant-Baptism*; and the first is *Acts* ii. 38, 39. Now, not to take notice of this Author's foolish Impertinencies, and with which his Book abounds, and would be endless to observe; for which Reason I mention them not, that I might not swell this Letter too large, and impose upon your Patience in reading it; you will easily observe, Sir, the Puzzle and Confusion he is thrown into to make the Exhortation to *repent*, urged in order to the Enjoyment of the *Promise*, to agree with Infants; and which is mentioned as previous to Baptism, and in order to it. That this Passage can furnish out no Argument in favour of *Infant-Baptism*, will appear by the plain, clear, and easy Sense of it; *Peter* had charged the *Jews* with the Sin of crucifying CHRIST; their Consciences were awakened and loaded with

the Guilt of it ; in their Distress, being pricked to the Heart, they enquire what they should do, as almost despairing of Mercy, to be shewn to such great Sinners ; they are told, that notwithstanding their Sin was so heinous, yet if they truly repented of it, and submitted to CHRIST and his Ordinances, particularly to Baptism, the Promise of Life and Salvation belonged to them, nor need they doubt of an Interest in it : and whereas they had imprecated his Blood, not only upon themselves, but upon their Posterity, more immediate and more remote, for which they were under great Concern ; they are told this Promise of Salvation by CHRIST reached to them also, provided they repented and were baptized ; and which is the Reason that mention is made of their Children ; yea, even to them that were afar off, their Brethren the *Jews* in distant Countries, that should hear the Gospel, repent and believe, and be baptized ; or should live in Ages to come in the latter Day, and should look on him whom they have pierced, and mourn ; and so has nothing to do with the Covenant with *Abraham* and his natural Seed, and much less with the Gentiles and theirs : and be it so, that the Gentiles are meant by those *afar off*, which may be admitted, since it is sometimes a descriptive Character of them ; yet no mention is made of their Children, and had they been mentioned, the limiting Clause, *even as many as the LORD our GOD shall call*, plainly points at, and describes the Persons intended ; not among the Gentiles only, but the *Jews* also, as agreeable to common Sense and the Rules of Grammar ; and is to be understood only of the *Jews* that are called by Grace, and of their Children, that are effectually called, and of the Gentiles called with an holy Calling, as the Persons to whom the Promise belongs, and which appears evident by their Repentance and Baptism, which this is an encouraging

Motive to; and therefore can be understood only of *adult* Persons, and not of Infants; and of whose Baptism not a Syllable is mentioned, nor can it be inferred from this Passage, or established by it.

II. The next Passage of Scripture produced in favour of *Infant-Baptism*, and to as little Purpose, is *Matth. xix. 14.* 'tis owned by our Author, that these Children were not brought to CHRIST to be baptized by him; and that they were not baptized by him; these Things, he says, they don't affirm. For what then is the Passage produced? why, to shew, that Infants become Profelytes to CHRIST by Baptism; and is not this to be baptized? what a Contradiction is this? and afterwards another Self-Contradiction follows: he imagines these Infants had been baptized already, and yet were commanded to become Profelytes by Baptism, and so *Anabaptists*; but how does it appear that it was the Will of CHRIST they should become Profelytes to him this Way? from the Etymology of the *Greek* Word, which signifies to *come to*; so, that wherever the Word is used of Persons as coming to CHRIST, it is to be understood of their becoming Profelytes to him by Baptism: it is used in *Matth. xvi. 1.* the *Pharisees also with the Sadducees*—προσελθοντες, *came tempting him.* Did they become Profelytes to him by Baptism? what stupid Stuff is this? nay the Devil himself is said to come to him, and when the Tempter—προσελθων, *came to him, he said, &c. Matth. iv. 3.* our Author surely don't think he became a Profelyte to him. That it was the Custom of the *Jews*, before the Times of CHRIST, to baptize the Children of Profelytes, is not a Fact so well attested, as is said; the Writings from whence the Proof is taken, were written some hundreds of Years after CHRIST's Time; and the very first Persons that mention it, dispute it; one affirming there was such a Custom, and the other

other denying it; and were it so, since it was only a Tradition of the Elders at best, and not a Command of GOD, it is not credible that our LORD should follow it, or enforce such a Practice on his Followers: the coming of these Children was merely corporal, whatever it was for, and temporary; there is no other Way of coming to CHRIST, or becoming Profelytes to him, but by believing in him, embracing his Doctrines, and obeying his Commands; and when Children are capable of these Things, and do them, we are ready to acknowledge them the Profelytes of CHRIST, and admit them to Baptism: nor does the Reason given in the Text, *For of such is the Kingdom of Heaven*, prove their Right to Baptism; for not to insist on the metaphorical Sense of these Words, which yet *Calvin* gives into; but supposing Infants literally are meant, the *Kingdom of Heaven* cannot be understood of the Gospel-Church-State; which is not national but congregational, consisting of Men gathered out of the World by the Grace of GOD, and who make a public Profession of CHRIST, which Infants are not capable of, and so not taken into it; and were they, they must have an equal Right to the LORD's Supper as to Baptism, and of which they are equally capable; for does the LORD's Supper require in the Receivers of it a competent Measure of Christian Knowledge, the Exercise of Reason and Understanding, and their active Powers, as this Writer says, so does Baptism. But by the *Kingdom of Heaven* is meant the heavenly Glory; and we deny not, that there are Infants that belong to it, though who they are, we know not; nor is this any Argument for their Admission to Baptism; it is one Thing what CHRIST does himself, he may admit them into Heaven; it is another Thing what we are to do, the Rule of which is his revealed Will: we cannot admit them into a Church-State,

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or to any Ordinance, unless he has given us an Order so to do; and besides, it is Time enough to talk of their Admission to Baptism, when it appears they have a Right unto, and a Meetness for the Kingdom of Heaven.

III. Another Passage brought into this Controversy is *Matth. xviii. 16.* this is owned to be less convictive, because Interpreters are divided about the Sense of it; some understanding it of Children in Knowledge and Grace, others of Children in Age, to which our Author inclines, for the Sake of his Hypothesis; though he knows not how to reject the former: My Objections to the latter Sense, he says, have no *great Weight* in them; it seems they have some. I'll add a little more to them, shewing that not little ones in a literal, but figurative Sense, are meant, even the Disciples of CHRIST, that actually believed in him: the Word here used is different from that which is used of little Children, *ver. 3.* and is manifestly used of the Disciples of CHRIST, *Matth. x. 42.* and the parallel Text in *Mar. ix. 41, 42.* most clearly shews, that the little ones that believed in CHRIST, which were not to be offended, were his Apostles, that belonged to him, quite contrary to what this Writer produces it for; who has most miserably mangled and tortured this Passage: Moreover there was but one little Child, CHRIST took and set in the midst of his Disciples, whereas he has regard to several little ones then present, and whom, as it were, he points unto; one of which to offend, would be re-sented; and plainly designs the Apostles then present, who not only had the Principle of Faith, but exercised it, as the Word used signifies; and who were capable of being scandalized, and of having stumbling Blocks thrown in their Way, and taking Offence at them, which Infants in Age are not capable of: that senseless Rant of cutting off Infants from

from their Right in the Covenant of Salvation, and from the Privileges of the Gospel, (I suppose he means by denying Baptism to them) being an Offence and Injury to them, and the whining Cant upon this, are mean and despicable: his Reasons, why the Apostles of CHRIST cannot be meant, because contending for Pre-eminence, they discovered a Temper of Mind opposite to little Children, has no Force in it; for CHRIST calls them little ones, partly because they ought to be as little Children, ver. 3. and in some Sense were so; and partly to mortify their Pride and Vanity, as well as to express his tender Affection and Regard for them, see ver. 10. and since Infants are not meant, it is in vain to dispute about their Faith, either as to Principle or Act, and what Right that gives to Baptism; and especially since Profession of Faith, and Consent to be baptized, are necessary to the Administration of that Ordinance, and to the Subjects of it.

IV. Next we have his Remarks on the Exceptions to the Sense of 1 Cor. vii. 14. contended for: the Sense of internal Holiness derived from Parents to Children is rejected by him; but there is another, which he seems to have a good Will unto: he says there are some Reasons to support it, and he does not object to it; yet chuses not to adhere to it, tho' if established, would put an end to the Controversy; and that is that the Word *sanctified* signifies, *baptized*, and the Word *holy*, Christians *baptized*; and then the Sense is, "the unbelieving Husband" is baptized by the believing Wife, and the unbelieving Wife is baptized by the believing Husband, else were your Children unbaptized, but "now they are baptized Christians;" the bare mention of which is Confutation sufficient. The Sense our Author prefers is a visible foederal Holiness: but what that Holiness is, for any Thing he has said to clear it, remains in the Dark: Covenantant-

nant-Holiness, or what the Covenant of Grace promises, and secures to all interested in it, is clear and plain, internal Holiness of Heart, and outward Holiness of Life and Conversation flowing from that, *Ezek. xxxvi. 25, 26, 27.* but are the Infants of Believers, as such, Partakers of this Holiness? or is such Holiness as this communicated unto, or does it appear upon all the natural Seed of Believers? this will not be said; Experience and Facts are against it; they are born in Sin, and are by Nature Children of Wrath as others; and many of them are never Partakers of real Holiness, and are as profligate as others; and on the other hand, some of the Children of Unbelievers are Partakers of true Holiness: if it be said, and which seems to be our Author's Meaning, that it is such a Holiness the People of the *Jews* had in distinction from the *Heathens*, and therefore are called an *holy Seed*; this cannot be, since the Holiness of the *Jewish* Seed lay in the lawful Issue of a *Jewish* Man and a *Jewish* Woman: if a *Jewish* Man married an Heathen Woman, their Issue was not holy, as appears from *Exra* and *Nehemiah*; whereas, according to the Apostle, if a Christian Man married an Heathen Woman, or a Christian Woman an Heathen Man, their Issue were holy: should it be said, as it is suggested by our Author, that so indeed it was in *Exra's* Times, according to the *Jewish* Law; but now, since the Coming of CHRIST, the national Difference is abolished; which he makes to be the Sense of the Apostle, and therein betrays his Ignorance of the Apostle's Argument and Method of Reasoning; for "the Particle *now* (as *Beza* observes) is not in " this Place an Adverb of Time, but a Conjunction, which is commonly used in Assumptions of " Argument," which destroys our Author's Argument, and sets aside his Method of Reasoning, which he seems fond of, and afterwards repeats: it remains

mains therefore, that only a matrimonial Holiness is here intended ; and surely Marriage may be said to be *holy*, as it is by the Apostle *honourable*, and for that Reason, *Heb. xiii. 4.* without favouring strong of Popery, or favouring the Notion of Marriage being a Sacrament, as this Writer insinuates ; who has got a strange Nose, and a stranger Judgment : whether he is a single or a married Man, I know not ; he appears to have a bad Opinion of Marriage, That Infants born in lawful Wedlock cannot be called holy, being legitimate, without favouring of Popery. As he is not able to set aside the Sense of the Word *sanctified* given by me, as signifying *espoused* ; he requires of me to prove that the Word *holy* means *legitimate* ; for which I refer him to *Ezra ix. 2.* where those born of Parents, both *Jewish*, are called an *holy Seed*, that is, a lawful one, in opposition to, and in distinction from a spurious and illegitimate Issue, born of Parents, the one *Jewish* and the other Heathen : and this is the same with the *godly Seed*, in *Mal. ii. 15.* which *Calvin* interprets legitimate, in distinction from those that are born in *Polygamy* : nor will any other Sense suit with the Case proposed to the Apostle ; nor with his Answer and Manner of reasoning about it ; who says not one Word of a Covenant whereby an unbelieving Yoke-fellow is sanctified to a believing one, or of the federal Holiness of the Children of both ; but argues, that if their Marriage being unequal, was not valid, which was their Scruple, their Children must be unclean, as Bastards were accounted, *Deut. xxiii. 2.* whereas it being good, their Children were legitimate, and so might be easy, and continue together as they ought. The Passage out of the *Talmud*, which he has at Second-hand from Dr. *Lightfoot*, designs by *Holiness* Judaism, and not Christianity, and is quite impertinent to the Purpose ; nor can it be thought to be alluded to,

since the Holiness the *Jews* speak of, respects the Parents as both Profelytes to *Judaism*; whereas the Apostle's Case supposes one an Heathen, and the other a Christian: and he might have observed by a Tradition quoted by the Doctor, in the same Place, that such a Marriage the Apostle was considering, is condemned by the *Jews* as no Marriage, and the Issue of it as illegitimate; which asserts, That a *Son begotten of a Heathen Woman is not a Son*; his lawful Son, just the Reverse of what the Apostle suggested: and after all, our Author himself seems to make this Holiness no other than a civil Holiness, and which secures a civil Relation, by which "the unbelieving Yoke-fellow is sanctified, so far as concerns the believing Party; that is, for lawful Cohabitation, conjugal Society, and the Propagation of a holy Covenant-Seed;" for all which Purposes, lawful Marriages may be allowed to sanctify, if only instead of a *holy Covenant-Seed*, a legitimate Seed is put. So that upon the whole, this Passage does not furnish out the least Shew of Argument for *Infant-Baptism*. Come we to

V. The next Passage produced in favour of *Infant-Baptism*, which are the Words of the Commission in *Matth.* xxviii. 19, 20. one would think there should be no Difficulty in understanding these Words; and that the plain and easy Sense of them is, that such as are taught by the Ministry of the Word, should be baptized, and they only; and if there was any Doubt about this, yet it might be removed by comparing the same Commission with this, as differently expressed in *Mark* xvi. 15, 16. from whence it clearly appears, that *to teach all Nations, is to preach the Gospel to every Creature*; and that the Persons among all Nations, that may be said to be taught, or made Disciples by teaching, are Believers, and being so, are to be baptized; *He*
that

that believeth and is baptized shall be saved. It is observed by this Writer, that the Acts of discipling and baptizing are of equal Extent: it is agreed to, provided it be allowed, as it ought, that the Word, *teach*, or *make Disciples*, describes and limits the Persons to be baptized; for such only of all Nations are to be baptized, who are made Disciples by teaching; not all the Individuals of all Nations, no, not even where the Gospel comes, and is preached; for many hear it, and more might, who are not taught by it; and even when the seventh Trumpet shall sound, and *all Nations* shall serve the LORD, this will not be true of every Individual of all Nations, only of such, who are qualified for, and capable of serving the LORD; and so of *adult* Persons only, and not of Infants at all: and was this the Case, that all Nations in the Commission are under no Limitation and Restriction, then not only the Children of *Pagans*, *Turks* and *Jews*, but even all *adult* Persons, the most vile and profligate should be baptized; wherefore the Phrase, *all Nations* to be baptized, must be restrained and limited to those who are *made Disciples* out of all Nations; who are the Antecedent to the Relative, *them* that are to be baptized, and not all Nations; and though there is a frequent Change of Gender in the *Greek* Language, which is owned; yet as *Piscator*, a learned *Pedobaptist*, on the Text observes, “ The Syntax (*of them*) is referred to the Sense, and “ not to the Word, since *Nations* went before;” and the same Observation he makes on the Passage, our Author has produced as parallel, *Rom. ii. 14.* but in order to bring Infants to this restrictive and qualifying Character for Baptism, it is said, they are made Disciples with their Parents, when they become so, as Parts of themselves: and why may they not be said to be baptized with them, when they are baptized, as Parts of themselves, and so

have no need of Baptism? No doubt, if CHRIST had continued the Use of Circumcision under the New-Testament, and had bid his Apostles *to go and disciple the Nations; circumcising them*, they would have needed no Direction as to Infants, as is suggested; and that for this plain Reason, because there had been a previous express Command for the Circumcision of them; but there is no such Command to baptize Infants previous to the Commission, and therefore could not be understood in like Manner. But it seems the known Custom of the *Jews* to baptize the Children of Profelytes with them, was a plain and sufficient Direction as to the Subjects of Baptism, and is the Reason why no express mention is made of them in the Commission: But it does not appear there was any such Custom among the *Jews*, when the Commission was given; had it been so early, as is pretended, even in the Times of *Jacob*, it is strange there should be no Hint of it in the Old-Testament; nor in the *Apo-cryphal* Writings; nor in the Writings of the New-Testament; nor in *Josephus*; nor in *Philo the Jew*; nor in the *Jewish Mishnah*, only in the *Talmud*; which was not composed 'till five hundred Years after CHRIST; and this Custom is at first reported by a single *Rabbi*, and at the same Time denied by another of equal Credit and Authority: and admitting this was a Custom that then obtained, since it was not of divine Institution, but of human Invention, had our LORD thought fit (which is not reasonable to suppose) to take it into his New-Testament Ordinance of Baptism; yet it would have been necessary to have made express mention of it, as his Will, that it should be observed, in order to remove the Scruple that might arise from its being a mere *Jewish* Custom and Tradition. But to proceed, though this Writer may be able to find in the Schools within his Knowledge, such ignorant

Disciples

Disciples and Learners, that have learned nothing at all; CHRIST has none such in his School: CHRIST says, none can be a Disciple of his, but who has learned to deny himself, take up his Cross, and follow him, and forsake all for him, *Luke xiv. 26, 27, 33.* and this Man says, they may be called Disciples, that have learned nothing, and be inrolled among the Disciples of CHRIST, who are incapable of outward teaching: but who are we to believe, CHRIST, or this Man? He suggests, that it would be impracticable to put the Commission in execution, if none but true Disciples and Believers are to be baptized, since the Heart cannot be inspected, and Man may be deceived; and observes that the Apostles baptized immediately upon Profession, and waited not for the Fruits of it, and some of which are not true Disciples, but Hypocrites: this is what he often harps upon; and to which I answer, the Apostles had no doubt a greater Spirit of discerning, and so could observe the Signs of true Faith and Discipleship in Men without long waiting; but they never baptized any whom they did not judge to be true Disciples and Believers, and who professed themselves to be such; and tho' they were in some few Instances mistaken, this might be suffered, that Ministers and Churches might not be discouraged, when such Instances should appear in following Times; and this is Satisfaction enough in this Point, when Men keep as close as they can to the divine Rule, and make the best Judgment of Persons they are able; and when in a Judgment of Charity they are thought to be true Disciples of CHRIST, baptize them; in which they do their Duty, though it may fall out otherwise; and in which they are to be justified by the Word of GOD, which they could not, were they to administer the Ordinance to such who have no Appearance of the Grace of GOD, and the Truth
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of it in them. The Text in *Acts* xv. 10. is far from proving Infants Disciples; they are not designed in that Place, nor included in the Character; for though no doubt the *Judaizing* Preachers were for having the Gentiles, and their Infants too, circumcised; yet it was not Circumcision, the Thing itself, that is meant by the intolerable Yoke, attempted to be put upon the Necks of the Disciples; for that was what the *Jewish* Fathers and their Children were able to bear, and had borne in Ages past; but it was the Doctrine of the Necessity of that, and other Rites of *Moses*, to Salvation; and which could not be imposed upon Infants, but upon *adult* Persons only. Next we proceed to

VI. The Passages concerning the Baptism of whole Households, as an Explanation of the Commission, and of the Apostles understanding it: Now since *Infant-Baptism*, as we have seen, cannot be established by *Abraham's* Covenant, nor by Circumcision, nor by any Command of CHRIST, nor by his Commission, nor by any Instances of Infants baptized in the Times of *John the Baptist*, or of CHRIST; if any Instances of Infants baptized by the Apostles are proposed, they should be clear and plain: Since there is no express Precept, which might justly be demanded; if any Precedent is produced, it ought to be quite unexceptionable; if it is expected, such a Practice should be given into by thinking People. Three Families or Households we read of, that were baptized, and these are the Precedents proposed; yet no Proof is made of any one Infant in these Families, or of the Baptism of any in them; which should be done, if the former could be proved: but instead of this, the Advocates for this Practice are drove to this poor and miserable Shift, to put us on proving the Negative, that there were no Infants in them. Our Author thinks it utterly incredible, that in three such Families
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there should be no Infants, when, in so large a Country as *Egypt*, there was not a Family without a Child. *Exod. xii. 30.* And is so weak as to believe, or however hopes to find Readers weak enough to believe, that all the First-born of the *Egyptians* that were slain were Infants; whereas there might be many of them twenty, thirty, or forty Years of Age; so that there might be hundreds and thousands of Families in *Egypt* that had not an Infant in them, and yet not an House in which there was not a dead Person. But let us attend to these particular Families: as for *Lydia* and her Household, so far as a Negative in such a Case as this is capable of being proved; this is certain, that no mention is made of any Infants in her Family; it is certain, that there were Brethren in her House, who were capable of being comforted by the Apostles, and were; for it is expressly said, that *they entered into the House of Lydia, and comforted the Brethren*; which is a Proof of what, he says, cannot be proved, that they saw the Brethren at her House; and nothing appears to the contrary, but that they were of her Household; and if there were any other besides them, that were baptized by the Apostles, it lies upon those that will affirm it, to prove it; without which, this Instance cannot be in favour of *Infant-Baptism*. As for the *Tailor's* Family, it is owned by our Author, that there were some *adult* Persons in it, who believed, and were baptized at the same Time with the *Tailor*; but he asks, how does this argue that there were no others baptized in it, who were in the Infantile State? It lies upon him to prove it, if there were: The Word of GOD was spoken to *all* that were in his House, and *all* his House believed in GOD, and rejoiced in the Conversation of the Apostles, who must be *all* of them *adult* Persons; and if he can find Persons in his House, besides those *All* that were in it, I'll set

set him down for a cunning Man. Who those Expositors are, that render the Words, *believing in GOD, he rejoiced all his House over*, I know not, any more than I understand the Nonsense of it. *Erasmus* and *Vatablus* join the Phrase *with all his House*, with *believing*, as we do, and *Pricæus* makes it parallel with *Acts* xviii. 8. but however, this Writer has found a Text to prove, that the Children of Believers are in their Infancy accounted Believers, and numbred with them, it is in *Acts* ii. 44. if he can find any *Wife-acres* that will give credit to him. As to the Household of *Stephanas*, he says, that it seems probable, that it was large and numerous, which renders it more likely that there were some Infants in it: how large and numerous it was, does not appear; but be those of it more or fewer, it is a clear Case, they were *adult* Persons, that we have any Account of; since they *addicted themselves to the Ministry of the Saints*: and now upon what a tottering Foundation does *Infant-Baptism* stand, having no Precept from GOD for it, nor any one single Precedent for it in the Word of GOD? Come we now,

VII. To the last Text in the Controversy, *Rom.* xi. 17, 24. and which is the decisive one, and yet purely allegorical; when it is an Axiom with Divines, that symbolical or allegorical Divinity is not argumentative: there is nothing, says Dr. Owen *, “so foolish, or foolish, or contradictory in and to itself, as may not be countenanced from teaching Parables to be instructive, and proving in every Parcel, or Expression, that attends them;” of this we have an Instance in our Author, about ingrafting Buds with the *Cyon*, and of breaking off and grafting in Branches with their Buds, which he applies to Parents and their Children; though the Apostle has not a Word about it: and indeed he is speaking

* On Perseverance, p. 416.

speaking of an Engrafture ; not according, but contrary to Nature² ; not only of an Engrafture of an Olive-Tree, which is never done, but of engrafting a wild *Cyon* into a good Stock; whereas the usual Way is to engraft a good *Cyon* into a wild Stock. The general Scope and Design of the Allegory is to be attended to, which is to shew the Rejection of the unbelieving *Jews* from, and the Reception of the believing Gentiles into the Gospel-Church ; for tho' GOD did not cast away the People among the *Jews* whom he foreknew ; or the Remnant according to the Election of Grace, of which the Apostle was one ; yet there was a casting away of that People as a Body-politick and Ecclesiastick, which now continues, and will 'till the Fulness of the Gentiles are brought in ; and then there will be a general Conversion of the *Jews*, of which the Conversion of some of them in the Times of CHRIST and his Apostles were the Root, First-fruits, Pledge, and Earnest ; and which led on the Apostle to this Allegorical Discourse about the Olive-Tree ; which I understand of the Gospel-Church-State, in distinction from the *Jewish* Church-State, now dissolved. This Writer will not allow, that the *Jewish* Church, as to its essential Constitution, is abolished, only as to its outward Form of Administration : but GOD has wrote a *Lo-ammi* upon that People, both as a Body-politick and Ecclesiastick, *Hos.* i. 9. he has unchurched them ; he has broke his Covenant with them, and their Union with each other in their Church-State, signified by his breaking his two Staves, Beauty and Bands, *Zech.* xi. 10, 14. and if this is not the Case, the People of the *Jews* are now the true Church of GOD, notwithstanding their Rejection of the Messiah ; and if the *Gentiles* are incorporated into that Church, the Gospel-church is, and must be national, as that was, and the same with it ; whereas it differs from

it, both as to Matter and Form, consisting of Persons gathered out of the World, and enjoying different Ordinances, the former being utterly abolished. Our Author objects to my Interpretation of the good Olive-Tree being the Gospel-Church-State, from the unbelieving *Jews* being said to be *broken off*, and the Olive-Tree called their *own Olive-Tree*, and they the *natural Branches*: to which I answer, that the breaking of them off, *ver.* 17. is the same with the casting away of them, *ver.* 15. and the Allegory is not to be stretched beyond its Scope. The *Jewish* Church being dissolved, the unbelieving *Jews* lay like broken, withered, scattered Branches, and so continued, and were not admitted into the Gospel-Church-State, which is all the Apostle means: if I have used too soft a Term, to say they were *left out* of the Gospel-Church, since Severity is expressed, I may be allowed to use one more harsh and severe; as that they were cast away and rejected, they were cut off from all Right, and excluded from Admission into the Gospel-Church, and not suffered to partake of the Ordinances of it: and as to the Gospel-Church being called *their own Olive-Tree*, that is, the converted *Jews* in the latter day, of whom the Apostle speaks; with great Propriety may it be called their own, not only because of their Right of Admission to it, being converted, but because the first Gospel-Church was set up in *Jerusalem*, was gathered out from among the *Jews*, and consisted of some of their Nation, which were the First-fruits of those converted ones; and so in other Places, the first Gospel-Churches consisted of *Jews*, into which and not into the national Church of the *Jews*, were the Gentiles engrafted, and became Fellow-Heirs with them, and of the same Body, partaking of Gospel-Ordinances and Privileges: and the *natural Branches* are not the
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natural Branches of the *Olive Tree*, but the natural Branches or natural Seed of *Abraham*, or of the *Jewish* People, who in the latter Day will be converted, and brought into the Gospel-Church, as some of them were in the Beginning of it. This Sense being established, it is a clear and plain Case, that nothing from hence can be concluded in favour of *Infant-Baptism*; of which there is not the least Hint, nor any manner of Reference to it.

This *Chapter*, you will remember, Sir, is concluded with Proofs of Womens Right to the Ordinance of the LORD's Supper: and which are such, as cannot be produced, and supported, to prove the Right of Infants to Baptism. 'Tis granted by our Author, that my "Arguments are in the main conclusive, and he must be a Wrangler that will dispute them;" and yet he disputes them himself, and so proves himself a Wrangler, as indeed he is nothing else throughout the whole of his Performance. However he is confident, there are as good Proofs of the Baptism of Infants; as from their being accounted Believers and Disciples, *Matt.* viii. 6. *Acts* ii. 44. and xv. 10. from their being Church-Members, *Luke* xviii. 16. 1 *Cor.* vii. 14. *Eph.* v. 25, 26. from the Probability of some Infants baptized in the whole Households mentioned; all which we have seen are weak, foolish, impertinent, and inconclusive. This Author does wonderful Feats in his own Conceit, in his Knight-errantry Way; he proves this, and confutes that, and baffles the other; and though he brings the same Arguments, that have been used already, as he owns, and I may add, baffled too already, to use his own Language; yet he has added some *new Illustration* and *Enforcement* to them, and such as have not occurred to him, in any Author he has seen; so that he would

have his Reader believe, he is some extraordinary Man, and has performed wonderful well ; and in this Vain-glorious Shew, I leave him to the Ridicule and Contempt of Men of Modesty and good Sense, as he justly deserves, and proceed to

The *Sixth* and last *Chapter* of my Treatise, which is concerning the Mode of administering the Ordinance of Baptism, whether by Immersion, or Sprinkling ; and here, Sir, I observe, 1. That our Author represents the Controversy about this as one of the most trifling Controversies, that ever was managed : but if it is so trifling a Matter, whether Baptism is administered by Immersion or Sprinkling, why do he and his Party write with so much Heat and Vehemency, as well as with so much Scorn and Contempt against the former, and so heavily load with Calumnies those that defend it, and charge with the Breach of the *sixth* and *seventh* Commands, as it has been often done ? But if it is so indifferent and trifling a Matter with this Writer, it is not so with us, who think it to be an Affair of great Importance, in what Manner an Ordinance is to be administered ; and who judge it essential to Baptism, that it be performed by Immersion, without which it cannot be Baptism ; nor the End of the Ordinance answered, which is to represent the Burial of CHRIST ; and which cannot be done unless the Person baptized is covered in Water. 2. It is allowed that the Word βαπτίζω with the *Lexicons* and *Criticks*, signifies to *dip* ; but it is also observed, that they render it to *wash* : which is not denied, since dipping necessarily includes washing ; whatever is dipped, is washed, and therefore in a consequential Sense it signifies washing, when its primary Sense is dipping. Our Author does not attempt to prove, that the *Lexicons* and *Criticks* ever say it signifies to *pour* or *sprinkle* ; which ought to be done,

done, if any Thing is done to Purpose: indeed he says, with classical Writers, it has the Signification of Perfusion, or Sprinkling; but does not produce one Instance of it. He charges me with Partiality in concealing Part of what Mr. *Leigh* says in his *Critica Sacra*; which I am not conscious of, since my *Edition*, which indeed is one of the former, has not a Syllable of what is quoted from him; and even that is more for us than against us. Hence with great Impertinence are those Passages of Scripture produced, *Mar.* vii. 3, 4. *Luke* xi. 30. *Heb.* ix. 10. which are supposed to have the Signification of washing; since these do not at all militate against the Sense of dipping, seeing dipping is washing; and to as vain a Purpose are those Scriptures referred to, *Eph.* v. 26. *Tit.* iii. 5. *1 Cor.* vi. 11. *2 Pet.* i. 9. *Acts* xxii. 16. which call Baptism a *washing of Water*, and the *washing of Regeneration*, &c. even supposing they are to be understood of Baptism; which at least, in several of them, is doubtful; since nobody denies, that a Person baptized, may be said to be washed, he being dipped in Water.

4. It is affirmed that we don't read of one Instance of any Person, who repaired to a River, or Conflux of Water, purely on the design of being baptized therein. But certain it is, that *John* repaired to such Places for the convenient Administration of that Ordinance; and many repaired to him at those Places, purely on a design of being baptized by him in them; and particularly it is said of CHRIST, *Then cometh JESUS from Galilee to Jordan unto John to be baptized of him*, *Matt.* iii. 13. and I hope it will be allowed, that he repaired to *Jordan*, on a pure Design of being baptized in it; and though it was in a Wilderness where *John* was, yet such an one in which were many Villages, full of Inhabitants, as our Author might have learned from

from Dr. *Lightfoot* *; where *John* might have had the Convenience of Vessels for bringing Water, had the Ordinance been performed by him in any other Way, than by Immersion. 5. The use of the Words, *Baptize* and *Baptism*, in Scripture, comes next under Consideration; and, (1.) the Word is used in *Acts* i. 5. of the extraordinary Gifts of the Spirit to the Apostles on the Day of *Pentecost*, which is called a being *baptized with the HOLY GHOST*; and the House in which the Apostles were, being filled with it, had in it a Resemblance to Baptism by Immersion; and hence the use of the Phrase. The main Objection our Author makes to this, is, that the Disciples were in the House before it was filled with the HOLY GHOST; whereas it should have been first filled, and then they enter into it, to carry any Resemblance in it to Immersion: but it matters not, whether the House was filled before or after they entered, inasmuch as it was filled when they were in, whereby they were encompassed and covered with it; which is sufficient to support the Allusion to Baptism, performed by Immersion; or covering the Person in Water: it is represented as dissonant from common Sense, to say, *Ye shall be plunged with the HOLY GHOST*? and is it not as dissonant from common Sense to say, *Ye shall be poured with the HOLY GHOST*? (2.) The Sufferings of CHRIST are called a Baptism, *Mar.* x. 38. *Luke* xii. 50. and a very apt Word is used to express the Abundance of them, as that signifies an Immersion into Water; and though the lesser Sufferings of Men, and GOD's Judgments on them, may be expressed by the pouring out of his Wrath, and the Vials of it on them; yet since the HOLY GHOST has thought fit not to make use of such a Phrase, but a very peculiar Word to express the greater Sufferings of CHRIST, this the
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* *Vol.* II. p. 113, 297.

more confirms the Sense of the Word contended for. The Phrase in *Psal.* xxii. 14. *I am poured out like Water*, doth not express the Sufferings of CHRIST, but the Effect of them, the Faintness of his Spirits under them. The Passages in *Psal.* lxix. 1, 2. which represent him as overwhelmed with his Sufferings, as in Water, do most clearly illustrate the use of the Word Baptism in reference to them, and strongly support the Allusion to it, as performed by Immersion, which this Writer has not been able to set aside. (3.) Mention is made in *Mar.* vii. 4. of the *Jews* washing, or baptizing themselves, when they came from Market, before they eat, and of the washing, or baptizing of their Cups, Pots, brazen Vessels, Tables, or Beds; all which was done by Immersion. This Writer says, I am contradicted by the best Masters of the *Jewish* Learning, when I say, that the *Jews* upon touching common People, or their Cloaths, at Market, or in any Court of Judicature, were obliged by the Tradition of the Elders to immerse themselves in Water, and did: to which I reply, that *Vatablus* and *Drusius*, who were great Masters of *Jewish* Learning, affirm, that according to the Tradition of the Elders, the *Jews* washed or immersed the whole Body before they eat, when they came from Market; to whom may be added the learned *Grotius*, who interprets the Words the same Way; and which seems most reasonable, since washing before eating, ver. 4. is distinguished from the washing of Hands, ver. 3. But not to rest it here; *Maimonides* †, that great Master of *Jewish* Learning, assures us, that “ if the *Pharisees* touched but the Garments of the common People, they were defiled, all one as if they had touched a profluvius Person, and needed Immersion,” and were obliged to it: and

† In *Misnah Chagigah*, c. 2. §. 7.

and though Dr. *Lightfoot*, who was a great Man in this kind of Learning, yet not always to be depended upon, is of Opinion, that the plunging of the whole Body is not here understood ; yet he thinks, that plunging or immersion of the Hands in Water, is meant, done by the *Jews*, being ignorant and uncertain what Uncleaness they came near unto in the Market ; and observes, the *Jews* used the washing of the Hands, and the plunging of the Hands ; and that the Word *wash* in the *Evangelist*, seems to answer to the former, and *baptize* to the latter ; and *Pococke* † himself, whom this Writer refers to, confesses the same, and says, that the *Hebrew* Word טבל, to which βαπτίζειν answers in *Greek*, signifies a further degree of Purification, than נטל or χερυπτεν, (the Words used for washing of Hands) though not so as necessarily to imply an Immersion of the whole Body ; since the greatest and most notorious Uncleaness of the Hands reached but to the Wrist, and was cleansed by immersing or dipping up to it ; and though he thinks the *Greek* Word used in the Text does not only and necessarily signify Immersion, which yet he grants, specially agrees to it, as he thinks appears from *Luke* xi. 38. to this may be opposed what the great *Scaliger* § says ; “ the more superstitious Part of the *Jews*,
 “ not only dipped the Feet but the whole Body,
 “ hence they were called *Hemerobaptists*, who every
 “ Day before they sat down to Food, dipped
 “ the Body ; wherefore the *Pharisee*, who had invited
 “ *Jesus* to dine with him, wondered, he sat
 “ down to Meat, before he had washed his whole
 “ Body, *Luke* xi.” and after all, be it which it will, whether the Immersion of the whole Body, or only of the Hands and Feet, that is meant in these Passages ; since the washing of either was by Im-
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† *Not. Miscell.* 390, 397. § *De Emend. temp.* l. 6. p. 571.

merfion, as owned, it is fufficient to fupport the primary fense of the Word contended for: and fo all other Things after mentioned, according to the Tradition of the Elders, of which only the Text fpeaks, and not of the Law of GOD, were wafhed by Immerfion; particularly brazen Veffels, concerning which the Tradition is *, “ fuch as they “ ufe for hot Things, as Cauldrons and Kettles, “ they heat them with hot Water, and fcour them, “ and *dip* them, and they are fit to be ufed.” This Writer fays, I am ftrangely befides my Text, when I add, that “ even Beds, Pillows, and Bolfters, “ when they were unclean in a ceremonial Sence, “ were to be wafhed by Immerfion, or dipping “ them into Water;” but I am able to produce Chapter and Verfe, for what I affirm, from the Traditions of the *Jews*, which are the only Things fpoken of in the Text, and upon which the Proof depends: for Beds, their Canons run thus; “ a “ Bed that is wholly defiled, if a Man *dips* it Part “ by Part, it is pure †.” Again, ‡ “ if he *dips* “ the Bed in it, (a Pool of Water) though its Feet “ are plunged into the thick Clay, (at the Bottom “ of the Pool) it is clean.” As for Pillows and Bolfters, thus they fay; § “ a Pillow or a *Bolfter* “ of Skin, when a Man lifts up the Mouth of them “ out of the Water, the Water which is in them “ will be drawn; what fhall we do? he muft *dip* “ them, and lift them up by their Fringes.” Thus, according to the Traditions of the Elders, our LORD is fpeaking of, thefe feveral Things mentioned were wafhed by Immerfion; which abundantly confirm the primary Sence of the Word ufed. (4.) The Passage of the *Israelites*, through the Red-Sea, and under a Cloud, is reprefented as a Baptifm,

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* *Maimon. Maacolat Afurot*, c. 17. 1. 3. † *Ib. Celim*, c. 26. S. 14. ‡ *Mifnah Mikvaot*, c. 7. S. 7. § *Ib. S. 6.*

1 Cor. x. 1, 2. and very aptly, as performed by Immersion; since the Waters stood upon both Sides of them, and a Cloud covered them; which very fitly represented Persons immersed and covered with Water in Baptism: but what our Author thinks will spoil this fine Fancy, and some others, as he calls them, is, that one Observation of *Moses* often repeated; that the *Children of Israel went on dry Ground through the midst of the Sea*. To which I reply, that we are not under any Necessity of owning that the Cloud under which the *Israelites* were, let down any Rain: it is indeed the Sentiment of a *Pædobaptist*, I have referred to, and therefore am not affected with this Observation; besides, it should be considered, that this equally, at least, spoils the fine Fancy of the Rain from the Cloud bearing a much greater Resemblance to Sprinkling or Affusion, as is asserted by the Writer of the Dialogue; and our Author says, there was a true and proper Ablution with Water from the Cloud, in which the *Israelites* were baptized, and concludes that they received Baptism by Sprinkling or Affusion; how then could they walk on dry Ground? (5.) The last Text mentioned is *Heb. ix. 10.* which speaks of *diverse Washings* or Baptisms of the *Jews*, or *different Dippings*, as it may be rendered without any Impropriety, as our Author asserts; though not to be understood of different Sorts of Dipping, as he foolishly objects to us; nor of different Sorts of Washing, some by Sprinkling, some by Affusion, others by Bathing or Dipping, as he would have it; but the *Jewish* Washings or Baptisms are so called, because of the different Persons, or Things washed or dipped, as *Grotius* on the Place says; there was one Washing of the *Priests*, another of the *Levites*, and another of the *Israelites*, when they had contracted any Impurity; and which was done by Immersion; nor do any of the Instances this Writer

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has produced disprove it. Not *Exod.* xxix. 4. *thou shalt wash them with Water*; but whether by Immersion or Affusion he knows not. The *Jews* interpret it of Immersion; the *Targum* of *Jonathan* is, "thou shalt dip them in forty Measures of living Water:" nor *Exod.* xxx. 19. which mentions the washing of the Priest's Hands and Feet at the brazen Laver of the Tabernacle; the Manner of which our Author describes from Dr. *Lightfoot*, out of the *Rabbins*; but had he transcribed the whole, it would have appeared, that not only washing Hands and Feet, but bathing of their whole Body were necessary to the Performance of their Service; for it follows, "and none might enter into the Court to do the Service there, 'till he hath bathed; yea, though he were clean, he must bathe his Body in cold Water before he enter." And to this agrees a Canon of theirs †; "No Man enters into the Court for Service, tho' clean, 'till he has dipped himself; the High-Priest dips himself five times on the Day of Atonement." And the *Priests* and *Levites*, before they performed any Part of the daily Service, dipped themselves: nor 2 *Chron.* iv. 6. which says, the molten Sea in *Solomon's* Temple was for the *Priests* to wash in; where they washed not only their Hands and their Feet, but their whole Bodies, as Dr. *Lightfoot* ‡ says; and for the bathing of which, they went down into the Vessel itself; and to which agrees the *Jerusalem Talmud* *, which says, "The Molten Sea was a Dipping-place for the *Priests*:" Nor *Numb.* viii. 6, 7. which, had the Passage been wholly transcribed, it would appear, that not only the Water of purifying was sprinkled on the *Levites*, but their Bodies were bathed; for

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† *Misnah Yoma*, c. 3. S. 3. ‡ *Vol. I. p. 2047.* * *Yoma*, fol. 41. 1.

it follows: and *let them shave all their Flesh, and wash their Cloaths, and so make themselves clean*; that is, by bathing their whole Bodies, which, as the *Targum* on the Place says, was done in forty Measures of Water; sprinkling the Water of Purification was a Ceremony preparatory to the bathing, but was itself no Part of it; and the same is to be observed of the Purification by the Ashes of an Heifer on the third and seventh Days, *Numb. xix. 19.* which was only preparatory to the great Purification by bathing the Body, and washing the Cloaths on the seventh Day, which was the closing and finishing Part of the Service; for that it was the unclean Person, and not the Priest, that was to wash his Cloaths, and bathe himself in Water, *ver. 19.* is clear; since it is a distinct Law, or Statute, from that in *ver. 21.* which enjoins the Priest to wash his Cloaths, but not to bathe himself in Water; and indeed the contrary Sense is not only absurd, and interrupts, and confounds the Sense of the Words, but, as *Dr. Gale* also observes, it cannot be reasonably imagined, that the Priest, by barely purifying the Unclean, should need so much greater a Washing and Purification than the Unclean himself; this sprinkling of the Ashes of the Heifer, therefore, was not Part of the *Jewish* Washings, or Baptisms, or any Exemplification of them; so that from the whole, I see no Reason to depart from my Conclusion, that “the Words *baptize* and *Baptism*, “in all the Places mentioned, do from their Signification make Dipping or Plunging the necessary Mode of administering the Ordinance of Baptism.” I proceed now, (6.) To vindicate those Passages of Scripture, which necessarily prove the Mode of Baptism by Immersion. And

The first Passage is in *Matth. iii. 6.* *and were baptized of him in Jordan, confessing their Sins.* We argue from hence, not merely from these Persons being

being *baptized*, to their being *dipped*; though this is an Argument that cannot be answered, seeing those that are *baptized*, are necessarily *dipped*; for the Word *baptize* signifies always to *dip*, or to wash by Dipping, and never to pour or sprinkle; but the Argument is still more forcible from these Persons being baptized in the River *Jordan*: for either the Persons said to be baptized, were in the River, or they were not; if they were not in the River, they could not be baptized in it; if they were in it, they went in it in order to be baptized by Immersion; since no other End could be proposed, agreeable to the common Sense of Mankind: to say they went into it to have a little Water sprinkled or poured on them, which could have been done without it, is ridiculous, and an Imposition on common Sense; wherefore this necessarily proves the Mode of baptizing by Immersion; since no other Mode is compatible with this Circumstance. The Instances of the blind Man's washing in *Siloam*, and the Lavers of the Temple being to wash in, as disproving the Necessity of Immersion, I say, are impertinent; since the Word *baptize* is used in neither of them; and besides, there is nothing appears to the contrary, that the blind Man dipped himself in *Siloam*, as *Naaman* the Syrian did in *Jordan*; and the Things that were washed in the Lavers, were dipped there, since they held a Quantity of Water sufficient for that Purpose. The Author of the Dialogue asks, "don't we commonly wash our Face and Hands in a Basin of Water without dipping in it?" but common Practice proves the contrary; Men commonly dip their Hands into a Basin, when they wash either Hands or Face; the Instance of *Elisha* pouring Water on the Hands of *Elijah* doth not prove it was common to wash Hands by pouring Water on them; since this is not said to be done to wash his Hands with; and some Interpreters have
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thought that washing of Hands is not intended, but some Miracle which followed the Action of pouring Water, which gave *Elisba* a Character, and by which he is described.

The 2d Passage is *John* iii. 23. *John was baptizing in Enon near Salim, because there was much Water there.* Here is not the least Hint of *John's* chusing of this Place, and being here, for any other Reason, but for baptizing; not for Drink for Men and Cattle, as suggested; besides, why did he not fix upon a Place where the People could be provided with Food for themselves, and Provender for their Cattle? Why for Drink only? This is a wild Fancy, a vain Conjecture. The Reason of the Choice is plain, it was for the Conveniency of baptizing, and that because there was much Water, suitable to the Manner of baptizing used by *John*; and if this Reason given agrees with no other Mode of baptizing, but by Immersion, as it does not, since Sprinkling or Pouring requires not much Water; it follows, that this necessarily proves the Mode of Baptism by Immersion.

The 3d Text is *Matth.* iii. 16. *And Jesus when he was baptized went up straightway out of the Water.* The Author of the Dialogue suggested, that the Greek Preposition *απο*, always signifies *from*, never *out of*: our Author is obliged to own, that it may sometimes admit to be rendered *out of*: a great Condescension to the learned Translators of our Bible! Well, if *JESUS* came up out of the Water, he must have been in it, where it is certain he was baptized; and the Evangelist *Mark* says, he was *baptized into Jordan*; not into the Banks of *Jordan*; but into the Waters of *Jordan*; now seeing such an Expression as this will not suit with any other Mode of Baptism, but Immersion, and it cannot be said with any Propriety, that *CHRIST* was sprinkled into *Jordan*, or poured into *Jordan*, but with
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great Propriety may be said to be dipped or plunged into *Jordan*; it follows, that this necessarily proves the Mode of Baptism, as administered to our LORD, to be by Immersion.

The 4th Passage is concerning *Philip's* baptizing the *Eunuch* in *Acts* viii. 38, 39. *they went down both into the Water, and he baptized him, and when they were come up out of the Water, &c.* the Dialogue-Writer would have it, that this proves no more than that they went down to the Water, and came from it: but that this was not the Case, I have observed, that previous to this, they are said to come to a certain Water, to the Water-side; and therefore after this, it cannot be understood of any thing else, but of their going into it, and so consequently the other Phrase, of their coming out of it. Here our Author has got a new Fancy in his Head; that coming to a certain Water is not coming to the Water-side, or to the Water itself, but to the Sight of it; which Sense he does not pretend to confirm by any Parallel Place, either in sacred or profane Writings, and is very absurd, improper and impertinent; since a Person may come to the Sight of a Water, when he is at a great Distance from it, and can't be said with any Propriety to be come to it: what he thinks will add Strength to this Fancy, and destroy the Observation I made, is, that after this the Chariot is still going on, and several Questions and Answers passed before it was bid to stand still: all which is easily accounted for, supposing them to be come to the Water itself; since the Road, they were now in, might be by the Water-side, and so they travelled along by it, while the Questions and Answers passed, 'till they came to a proper and convenient Place for Baptism, at which they alighted; besides, why should the Sight of a certain Water, or Confluence of Water, put the Eunuch in mind of Baptism, if it was not performed by Immersion,
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of the Mode of which he was doubtless acquainted? It is highly probable, that this Treasurer was provided both with Water and Wine for his Journey, which mixed was the usual Drink of those Countries; and a Bottle of his own Water would have done for Sprinkling, or Pouring, had either of them been the Mode of Baptism used; nor would there have been any occasion for going out of the Chariot and to the Water, and much less into it, which the Text is exprefs for; and seeing these Circumstances of going down into the Water, and coming up out of it, at the Administration of Baptism, agree with no other Mode than that of Immersion, not with Sprinkling, nor pouring Water, it necessarily proves Immersion to be the Mode of Baptism.

The last Text is *Rom. vi. 4. we are buried with him by Baptism into Death*; where Baptism is called a Burial, a Burial with CHRIST, and a Resemblance of his; which only can be made by Immersion: but our Author says, if it is designed to represent it, there is no necessity it should be a Resemblance of it; but how it can represent it without a Resemblance of it, is not easy to say: he suggests, that though the Lord's Supper represents the Death of CHRIST, it is no Resemblance of it. Strange! that the breaking of the Bread should not be a Resemblance of the Body of CHRIST broken, and the pouring out of the Wine not a Resemblance of his Blood shed. Baptism by Immersion, according to our Author, is no Resemblance of the Burial of CHRIST; since his Body was laid in a Sepulchre cut out of a Rock on high, and not put under Ground, or covered with Earth: this arises from a mistaken Notion of the *Jewish* Way of Burial, even in their Sepulchres, hewed out of Rocks; for in every Sepulchre of this Kind, according to the Nature of the Rock, there were eight Graves dug, some say thirteen,

thirteen, and which were dug seven Cubits deep * : in one of these Graves, within the Sepulchre, lay the Body of our LORD. So that it had a double Burial, as it were, one in the Sepulchre, and another in one of the Graves in it : besides, how otherwise could our LORD be said to be three Days and Nights in the Heart of the Earth, *Matth. xii. 40* ? Again, our Author says, “ there is no more Resemblance of a common Burial in Baptism by “ Immersion, than by sprinkling, or pouring on “ Water ; since a Corps above Ground may be properly said to be buried by having a sufficient “ Quantity of Earth cast upon it.” True ; but then a Corps can never be said to be buried, that has a little Dust or Earth sprinkled or poured on its Face ; from whence it is evident, that sprinkling or pouring cannot bear any Resemblance of a common Burial. In short, seeing no other Mode but Immersion, not Sprinkling, nor Pouring, has any Resemblance of a Burial, this Passage necessarily proves the Mode of Baptism by Immersion : and yet after all, this Writer inclines to that Opinion, that both Modes were used in Scripture-Times ; though it appears by all Accounts that the Manner was uniform, one and the same Word being always used in the relation of it ; and yet he wrangles at every Instance of Immersion, and will not allow of one ; what must be said of such a Man ! that he must be set down for a mere Wrangler ; a Wrangler against Light and Conscience ; a Wrangler against his own Opinion and Sentiment ; and what a worthless Writer must this be ! I go on, (7.) To consider the Instances, which, it is said, shew it improbable that the Ordinance of Baptism was performed by Dipping.

The *First* is the Baptism of the three Thousand, *Acts* *ii. 41*. which to be done by Immersion, is re-

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* *Mishnah Eava Bathra*, c. 6. S. 8.

presented as improbable; from the Shortness of the Time, and the Want of Convenience on a sudden, for the baptizing of such a Multitude: as to the Time I shall not dispute it with our Author, whether *Peter's* Sermon was at the Beginning of the third Hour, or nine o'Clock, or at the Close of it and about Noon: I am willing to allow it might be Noon before the Baptism of these Persons came on; nay, I'll grant him an Hour longer if he pleases, and yet there was Time enough between that and Night for the twelve Apostles, and seventy Disciples, in all fourscore and two, to baptize by Immersion three Times three thousand Persons. I pass over his foolish Remarks on a Person's being ready for Baptism, as I have done many others of the same stupid kind, as deserving no Notice, nor Answer: As to the Want of Convenience for the baptizing such a Number, I have observed, the great Number of *Baths* in private Houses in *Jerusalem*, the several Pools in it, and the many Conveniences in the Temple: this Writer thinks, the mention of the last is a Piece of Weakness in me, to imagine that the *Jewish* Priests, in whose Hands they were, the mortal Enemies of CHRIST, should be on a sudden so good-natured to grant the Use of their *Baths* for such a Purpose: but how came they to allow the Christians the use of their Temple, where they met daily? And besides, it is expressly said, they *had Favour with all the People*, Acts ii. 46, 47.

The *Second* Instance, is the Baptism of *Paul*, Acts ix. 18. here only the Narrative is directed to, as representing his Baptism to be in the House of *Judas*: but there is nothing in the Account that necessarily concludes it was done in the House, but rather the contrary; since he *arose* from the Place where he was, in order to be baptized; and supposing it was done in the House, it is not at all improbable,

probable, that there was a *Bath* in this House, where it might be performed; since it was the House of a *Jew*, with whom it was usual to have *Baths* to wash their whole Bodies in, on certain Occasions: So that there is no Improbability of *Paul's* Baptism being by Immersion; besides, he was not only bid to arise and *be baptized*, which would sound very oddly, be *sprinkled* or *poured*, Acts xxii. 16. but says himself, that he was *buried by Baptism*, Rom. vi. 4.

The *Third* Instance, is the Baptism of *Cornelius* and his Household, *Acts* x. 47. the Sense of the Words given, "can any Man forbid the Use of his River, or *Bath*, or what Conveniency he might have for baptizing," is objected to, as not being the Apostle's Words, but a strained Sense of them: the same Objection may be made to this Writer's Sense, that the Phrase imports the forbidding Water to be brought; since no such Thing is expressed, or hinted at: the principal Thing, no doubt, designed by the Apostle, is, that no one could, or at least ought to object to the Baptism of those who had so manifestly received the HOLY GHOST: but what is there in all this Account, that renders their Baptism by Immersion improbable, for which it is produced?

The *Fourth* Instance is the Baptism of the *Taylor* and his Household, *Acts* xvi. 33. in the Relation of which, there is nothing that makes it probable, much less certain, that it was performed by sprinkling or pouring Water on them; nor any thing that makes it improbable, that it was done by Immersion; according to the Account given, it seems to be a clear Case, that the *Taylor* upon his Conversion took the Apostles out of Prison into his own House, where they preached to him and his Family, ver. 32. and that after this, they went out of his House, and were baptized; very probably in

the River without the City, where the Oratory was, ver. 13. for it is certain, that after the Baptism of him and his Household, he brought the Apostles into his House, and set Meat before them, ver. 33, 34. nor is it any unreasonable and incredible Thing, that he with his whole Family should leave the Prison and Prisoners, who no doubt had Servants that he could trust, or otherwise he must have been always little better than a Prisoner himself: and whether the Earthquake reached any farther than the Prison, to alarm others, is not certain, nor any great Matter of Moment in this Controversy to be determined; and the Circumstances of the whole Relation shew it more likely, that the *Jailor* and his Family were baptized without the Prison, than in it, and rather in the River without the City, than with the Water out of the Vessel, with which the *Jailor* had washed the Apostle's Stripes: upon the whole, these Instances produced fail of shewing the Improbability of the Mode of Baptism by Immersion; which must appear clear and manifest to every attentive Reader, notwithstanding all that has been opposed unto it. There remains nothing but what has been already attended to, or worthy of Regard; but the Untruth he charges me with, in saying that the Dialogue-Writer only attempts to mention allusive Expressions in favour of Sprinkling: our Author will be ashamed of himself, and his abusive Language, when he looks into the Dialogue again; since the Writer of that never mentions the Words of the Institution, for any such Purpose, and much less argues from them; nor does he ever shew that the Word *baptize* is in the sacred Pages applied to Sprinkling, or that it so signifies; nor does he any where argue from the good Appearance there is of Evidence, that in the Apostles Times, the *Mode of sprinkling* was used; he never attempts to prove that the Word βαπτίζω signifies to sprinkle, or is so used;

used; nor mentions any one Instance of sprinkling in Baptism; what he contends for is, that the Signification of the Word, and the Scripture Instances of Baptism, do not make Dipping the necessary Mode of administering that Ordinance; and what he mentions in favour of *Sprinkling*, are only Resemblances, and allusive Expressions.

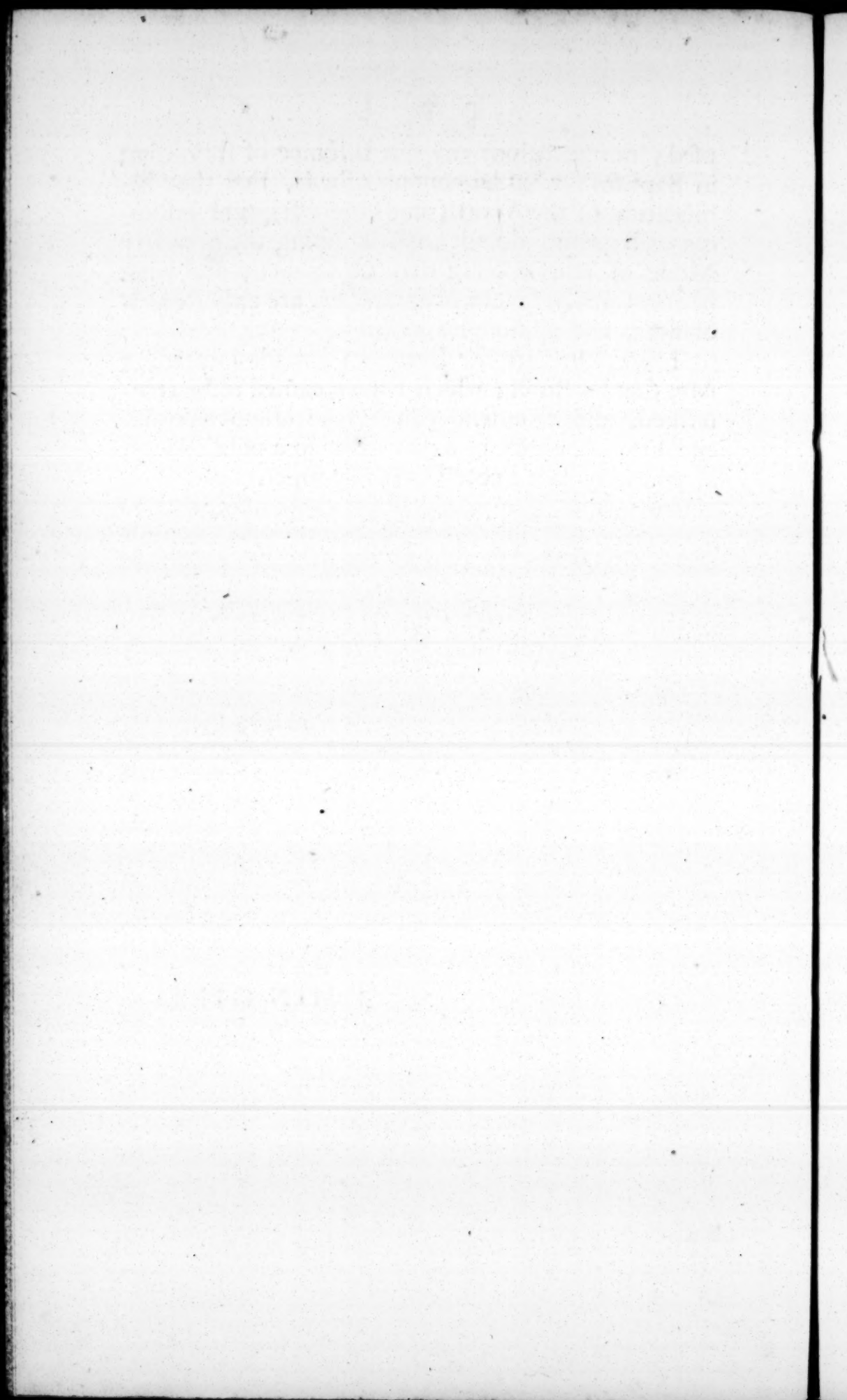
These, Sir, are the Remarks I made in reading Mr. *Clark's* Book; which I have caused to be transcribed, and here send you for the Use of yourself and Friends, either in a private or in a public Way, as you may judge necessary and proper.

I am with all due Respects,

Yours, &c.

LONDON, *July*
26. 1753.

JOHN GILL.



S O M E
S T R I C T U R E S
O N

Mr. *Bostwick's* Fair and Rational Vindication
of the Right of Infants to the Ordinance
of Baptism.

A LONG with Mr. *Clark's* "Defence of the
divine Right of *Infant-Baptism*," to which
what is written above is a *Reply*, there has been im-
ported from *America* a Treatise, called, "A fair
and rational Vindication of the Right of Infants to
the Ordinance of Baptism, being the Substance of
several Discourses from *Acts* ii. 39. by *David Bost-
wick*, A. M. late Minister of the *Presbyterian* Church
in the City of *New York*," which has been reprinted
and published here; and as it comes in Company
with the former, it is but a piece of Civility to take
some notice of it, and make some few Strictures
upon it, though there is nothing in it but what is
answered in the above *Reply*; to which I shall great-
ly refer the Reader. There is scarce a single Thought
through the whole of it, that I can discern, is *new*;
nothing but *crambe repetita*, old stale Reasonings
and Arguments, which have been answered over
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and over; and yet this, I understand, has been cried up as an *unanswerable* Performance; which I don't wonder at, that any thing that has but an *Appearance* of Reasoning, Candour, and Ingenuity, as this will be allowed to have, should be so reckoned by those of that Party; when the *most miserable* Pamphlet that comes out on that Side of the Question has the same Epithet bestowed upon it. And,

First, This Gentleman has mistook the Sense of his Text, on which he grounds his Discourse concerning the Right of Infants to Baptism, *Acts* ii. 39. *for the Promise is unto you and to your Children, and to all that are afar off, even as many as the Lord our God shall call*; by which Promise, he says, p. 14, 15. must be understood, "the Covenant-Promise made to *Abraham*, which gave his Infant-Children a Right to the Ordinance of Circumcision;" when there is not the least mention made of *Abraham*, nor of any Covenant-Promise made to him in it; nor was ever any Covenant-Promise made to him, giving his Infant-Children a Right to the Ordinance of Circumcision, but the Covenant of Circumcision; and that can never be meant here by the Promise; since this is said to be *to all that are afar off*; by whom, according to this Gentleman, Gentiles are meant; to whom the Covenant of Circumcision belonged not; nor did it give to them any Right to the Ordinance of Circumcision, except they became Profelytes to the *Jewish* Religion: Besides, be the Promise here what it may, it is observed, not as giving any Right or Claim to any Ordinance whatever; but as an encouraging Motive to Persons in Distress under a Sense of Sin, to repent of their Sin, and declare their Repentance, and yield a voluntary Subjection to the Ordinance of Baptism; when they might hope that Remission of Sin would be applied to them, and they should receive a larger

ger Measure of the Grace of the Spirit ; and therefore can only be understood of adult Persons ; and the Promise is no other than the Promise of Life and Salvation by CHRIST, and of Remission of Sins by his Blood, and of an Increase of Grace from his Spirit : and whereas the Persons addressed had imprecated the Blood of CHRIST, they had shed, upon their Posterity, as well as on themselves, which greatly distressed them ; they are told for their Relief, that the same Promise would be made good to their Posterity also, provided they did, as they were directed to ; and to all their Brethren the *Jews*, in distant Parts, and even to the Gentiles, sometimes described as afar off, of the same Character with themselves, repenting and submitting to Baptism ; yea, to all, in all Ages and Places, whom GOD should now, or hereafter call by his Grace ; see my Reply to Mr. *Clark*, P. 50, 51. This Text is so far from being an *unanswerable Argument* for the Right of Infants to Baptism it is said to be, that there is not the least Mention of *Infant-Baptism* in it ; nor any Hint of it ; nor any Thing from whence it can be concluded. The Baptism encouraged to by it is only of adult Persons convinced of Sin, and who repented of it. The Passage in *Acts* iii. 25. brought for the Support of the Author's Sense of his Text, is foreign to his Purpose ; since it refers not to the Covenant of Circumcision made with *Abraham*, *Gen.* xvii. but to the Promise of the Messiah of *Abraham's* Seed, and of the blessing of all Nations in him, *Gen.* xxii. 18. and which was fulfilled in the Mission and Incarnation of CHRIST, and in the Ministration of his Gospel to *Jews* and Gentiles ; which same Promise of CHRIST, of Life and Salvation by him, is meant in *Acts* xiii. 26. 32, 33. and which is also a Proof, that the Children to whom it belongs, are to be understood not of Infant-Children, but of the adult Posterity of the

Jews, since the Apostle says, *GOD hath fulfilled the same to US their Children*; for surely the Apostle *Paul* must not be reckoned an Infant-Child.

Secondly, the Ground on which the Right of Infants to Baptism is founded by this Author is a false one; which is the Covenant made with *Abraham*, that which gave his Infant-children a Right to Circumcision, and is said to be the Covenant of Grace, the same under which Believers now are. This he looks upon to be the grand turning Point, on which the Issue of the Controversy very much depends; that it is the main Ground on which the Right of Infants to Baptism is asserted; and he freely confesses, that if this Covenant is not the Covenant of Grace, the main Ground of Infants Right to Baptism is taken away, and consequently that the principal Arguments in Support of the Doctrine are overturned, p. 18, 19. Now that this Ground and Foundation is a false and sandy one, and will not bear the Weight of this Superstructure laid upon it, will appear by observing, 1. that the Covenant of Grace gives no Right to any positive Institution, either Circumcision or Baptism: not to Circumcision; the Covenant of Grace was in being, was made, manifested, and applied to many, from *Adam* to *Abraham*, both before and after the Flood, who had no Right to Circumcision, nor Knowledge of it; the Covenant of Grace did not give to *Abraham* himself a Right to Circumcision; he was openly interested in it, it was made, manifested, and applied unto him, many Years before Circumcision was enjoined him; and when it was, it was not the Covenant of Grace, but the express Command of GOD, that gave him and his male Seed a Right to Circumcision; I say his male Seed, for his female Seed, though no doubt many of them were interested in the Covenant of Grace, yet their

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Covenant-interest gave them no Right unto it : as there were also many, at the same time that Circumcision was enjoined *Abraham* and his natural Seed, who were interested in the Covenant of Grace, and yet had no Right to Circumcision, as *Shem*, *Arphaxad*, *Lot*, and others : and on the other hand, it may easily be observed, that there were many who had a Right to Circumcision, and on whom it was practised, who, without any Breach of Charity, it may be concluded, had no Interest in the Covenant of Grace ; not to mention particular Persons, as *Ishmael*, *Esau*, &c. many of the Idolaters and Rebels among the *Israelites* in the Wilderness, of those that bowed the Knee to *Baal* in the times of *Abab*, and of the Worshippers of *Jeroboam's* Calves ; those that are called the Rulers of *Sodom* and *Gomorrhah* in the times of *Isaiab*, and that worshipped the Queen and Host of Heaven in the times of *Jeremiab* ; and those whose Characters are given in the Prophecy of *Malachi*, as then living ; with the Scribes and Pharisees, who committed the unpardonable Sin in the times of CHRIST ; these cannot be thought to be in the Covenant of Grace. In short, all were not *Israel* that were of *Israel*, and circumcised : it is therefore clear to a Demonstration, that Interest in the Covenant of Grace did not give Right to Circumcision, but the special, particular, and express Command of GOD : nor does it give Right to Baptism ; it gave the Old-Testament-Saints no Right unto it, who were four thousand Years without it, and yet in the Covenant of Grace ; and since Baptism is enjoined as an Ordinance of the New Testament, a Person may be in the Covenant of Grace, and yet not known to be so by himself or others ; and while he is in such a State, and in such Circumstances, he can't be thought to have any Right to Baptism. It is a Command of GOD, that

those that repent and believe be baptized; the Covenant of Grace provides Faith and Repentance for those interested in it, and bestows them on them; whereby they are qualified for Baptism according to the divine Command. But it is not the Covenant of Grace, nor these Qualifications that give the Right to Baptism; but the Command of GOD to Persons so qualified, to profess the same, and be baptized; for Men may have Faith and Repentance, yet if they do not make a Profession of them, they have no Right to Baptism, nor a Minister any Authority to administer it to them. No doubt but the Apostle *Peter* was satisfied that the three thousand pricked in their Hearts were truly Penitents; yet insisted on the Profession of their Repentance, as antecedent to Baptism; and *Philip*, I make no question, was satisfied of the *Eunuch* being a Believer in CHRIST by the Conversation he had with him; yet required a Confession of his Faith in him, in order to his Baptism; for *with the Mouth Confession is to be made unto Salvation*. Nor even according to our Author's Sentiment does the Covenant of Grace give a Right to Baptism; since, according to him, Persons are not in Covenant before they are baptized; for he expressly says, P. 12, 30. that *by Baptism they enter into the Covenant, and are taken into the Covenant by Baptism*; and therefore Baptism rather gives them a Right to the Covenant, than the Covenant a Right to Baptism, according to this Gentleman: So far is it from being true what he elsewhere says, P. 32. that the Covenant of Grace gave *Abraham* and his Children a Right to Circumcision under the Law; and that this it is that gives Parents and Children a Right to Baptism under the Gospel. 2. The Covenant of Circumcision, or the Covenant which gave *Abraham's* Infant-Children a Right to Circumcision,

cumcision, is not the Covenant of Grace ; for the Covenant of Circumcision must be most certainly, in the Nature of it, a Covenant of Works, and not of Grace. It will be freely allowed, that the Covenant of Grace was at certain Times made, and made manifest, and applied to *Abraham*, and he interested in it ; and that GOD was the GOD of him, and of his spiritual Seed ; and that the spiritual Seed of *Abraham*, both among *Jews* and *Gentiles*, are interested in the same Covenant ; but not his carnal Seed, nor theirs as such ; and that *Abraham* was justified by Faith, as Believers now are ; and that the same Gospel was preached to him as now ; and that at the same Time the Covenant of Circumcision was given unto him, there was an Exhibition of the Covenant of Grace unto him : the Account of both is mixed together ; but then the Covenant of Circumcision, which was a Covenant of Peculiarity, and belonged only to him and his natural male Seed, was quite a distinct Thing from the Covenant of Grace ; since it included some that were not in the Covenant of Grace, and excluded others that were in it : nor is that the Covenant that was confirmed of GOD in CHRIST 430 Years before the Law was ; since the Covenant of Circumcision falls 24 Years short of that Date, and therefore it refers not to that, but to an Exhibition of the Covenant of Grace to *Abraham*, about the Time of his Call out of *Chaldea* ; besides the Covenant of Circumcision is abolished, but the Covenant of Grace continues, and ever will ; see my *Reply*, P. 35, 36. Now as this Covenant, which gave *Abraham's* Infant-Children a Right to Circumcision, is not the Covenant of Grace, the main Ground on which the Right of Infants to Baptism is asserted, is taken away, and so no Foundation left for it ; and consequently the principal Arguments in Support of the Doctrine
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are overturned, as this Gentleman freely confesses ; and as every one should, who is in the same Way of thinking and reasoning. If the Covenant of Circumcision is not the Covenant of Grace, here of right the Controversy should be closed, since this is the turning Point on which the Issue of it very much depends ; for if this be false, all that follows as argued from it must be so too ; for

Thirdly, If the Covenant of Circumcision is not the Covenant of Grace, then Circumcision is not the Seal of the Covenant of Grace it is said to be, P. 22. If it was, the Covenant of Grace must be without such a Seal near two thousand Years before the Covenant of Circumcision was given ; and why not then always without one ? besides, it must be with a Seal and without a Seal at one and the same Time, which is absurd ; for there were some interested in the Covenant of Grace, as before observed, on whom Circumcision was not enjoined, and so without this Seal, when it was enjoined on *Abraham* and his natural Seed, and there were such afterwards ; and Circumcision also must have been the Seal of itself, which is another Absurdity. Circumcision was a *Token* and *Sign*, or Mark in the Flesh, which *Abraham's* natural Posterity were to bear until the Coming of the Messiah ; but is never called a *Seal* throughout the whole Old Testament ; and much less is it any where said to be a Seal of the Covenant of Grace : and indeed what Blessing of Grace could it seal, assure of, and confirm, to any of *Abraham's* natural Seed as such, or any other Man's natural Seed ? It is indeed in the New Testament called a *Seal of the Righteousness of the Faith which Abraham had, being yet uncircumcised*, Rom. iv. 11. but then it was no Seal of that, nor of any Thing else to others, but to *Abraham* only ; namely, that that Righteousness which he had by Faith before he was circumcised,

would come upon, or be imputed to the uncircumcised *Gentiles*; and accordingly this Mark continued in the *Flesh* of his Posterity, until the Gospel publishing Justification by the Righteousness of Faith was ordered to be preached to the *Gentiles*; see the Divine Right of *Infant-Baptism* examined, &c. P. 56, &c. and the Reply, P. 43. Wherefore

Fourthly, seeing Circumcision was no Seal of the Covenant of Grace, Baptism, which it is pretended was instituted in the room of it, can be no Seal of it neither, and so not to be administered as such to the Children of professed Believers, as is said P. 25. The Text in *Col. ii. 11.* falls short of proving that Baptism is instituted in the room of Circumcision; since the Apostle is speaking not of Circumcision in the *Flesh*, but in the *Spirit*; and by which he means not the outward Ordinance of Baptism, that is distinguished from it, *ver. 12.* but an inward Work of Grace upon the Heart, spiritual Circumcision, called the Circumcision of *CHRIST*; which to understand as the same, is not to make an unreasonable Tautology; it makes none at all, and much less Nonsense, as this Writer suggests; but beautifully completes the Description the Apostle gives of spiritual Circumcision; first, by the Manner of its Performance, *without Hands*; then by the Matter and Substance of it, *the putting off the Body of the Sins of the Flesh*; and lastly, by the Author of it, *CHRIST*, who by his Spirit produces it. The Argument from Analogy is weak and insufficient; though some little Agreement between Circumcision and Baptism may be imagined, and seem to be in the Signification of them, yet the Difference between them is notorious; they differ in their Subjects, Uses, Manner of Administration, and the Administrators of them; nor is it true what is suggested, that they
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are both Sacraments of Admission into the Church, nor are they Badges of Relation to GOD or CHRIST, nor Signs and Seals of the Covenant of Grace. Nor need we be under any Concern about any Ordinance coming in the room of Circumcision, and answering to that *Jewish* Rite. Nor is there any Necessity of any, no more than of a *Pope* in the room of an High-priest, or of any Festivals to answer to those of the Passover, Pentecost, and Tabernacles ; nor does the Lord's Supper answer to the Passover, and come in the room of it ; it is CHRIST that answers to it, and is the Passover sacrificed for us : but what makes it quite clear and plain, that Baptism does not succeed Circumcision, or come in the room of it, is, that it was in Force and Use before Circumcision was abolished, which was not until the Death of CHRIST ; whereas *John* administred Baptism, and CHRIST himself was baptized, and many others, some Years before that Time ; and therefore Baptism cannot be said, with any Propriety, to succeed Circumcision, when it was in force before the other was out of Date : besides if it did, it is no Seal of the Covenant of Grace, nor to be administred to Infants for such an Use ; for what spiritual Blessing, what Blessing of Grace in the Covenant, does Baptism seal, or can seal, assure of, and secure unto the carnal Seed of Believers ? Let it be named if it can ; see Reply, P. 44—47.

Fifthly, It is not indisputably evident, as this Gentleman says, P. 29. but indisputably false, that the Apostles acknowledged and allowed the Covenant-Relation and Interest of Children, under the Gospel, as well as under the Law ; by which I take it for granted he means, their Relation and Interest in the Covenant of Grace : that Relation and Interest, the natural Seed of *Abraham*, as such, had not under the Law ; nor have the natural Seed of Believers

lievers, as such, the same under the Gospel. This is not to be proved from his Text, as has been shewn already: nor from *Rom. xi. 16, 17.* where by the Root and Branches are not meant *Abraham* and his Posterity, or natural Seed; nor by the Olive-Tree the *Jewish Church*; but the Gospel-Church-State in its first Foundation, out of which were left the *Jews* that believed not in CHRIST; meant by the *Branches broken off*; and which Church was constituted of those that believed in him; and these were the *Root* and *First-Fruits*; which being *holy*, are the Pledge and Earnest of the future Conversion and Holiness of that People the Apostle is speaking of in the Context; and into which Church-State the Gentiles that believed were received; and are the Branches *grafted in*, which partook of the Root and Fatness of the Olive-Tree; that is, of the Goodness and Fatness of the House of GOD, the Ordinances and Privileges of it: and in this Passage not a Word is said of the Covenant-Relation, and Interest of Children under the Gospel; not a Syllable about Baptism, much less of *Infant-Baptism*; nor can any Thing in favour of it be inferred from it; see the Reply, P. 64, 65. nor can any thing of this Kind be proved from *1 Cor. vii. 14.* real internal Holiness is rejected by our Author as the Sense of this and the preceding Passage; but he pleads for a federal Holiness; but what that is, as distinct from real Holiness, let it be said if it can: the only Holiness which the Covenant of Grace promises and provides for, and which only is proper federal Holiness, is real Holiness of Heart and Life; see *Jer. xxxi. 33. Ezek. xxxvi. 26, 27.* no other than matrimonial Holiness, or lawful Marriage can be meant in the *Corinthian* Text; it is such a Holiness with which the unbelieving Parent is sanctified, Husband or Wife; and if it is a federal Holiness, the Unbeliever ought to be allowed to be in
 O Covenant;

Covenant; and if this gives a Right to Baptism, ought to be baptized, as well as their carnal Issue; and have as good a Right to it surely, as they who have their Holiness from them, and which even depends upon the Sanctification of the unbelieving Parent. I am able to prove, from innumerable Instances in *Jewish* Writings, that the Words *sanctify*, and *sanctified*, are used for *espouse* and *espoused*, and the Apostle being a *Jew*, adopts the same language; and let Men wriggle and wrangle as long as they can, no other Sense can be put upon the Words, than of a legitimate Marriage and Offspring; nothing else will suit with the Case proposed to the Apostle, and with his Answer and Reasoning about it; and which Sense has been allowed by many learned *Pædobaptists*; and I cannot forbear transcribing, what I have elsewhere done, the honest Confession of *Musculus*; “formerly, says he, “I have abused this Place against the *Anabaptists*, “thinking the Meaning was, that the Children “were holy for the Parents Faith, which, though “true, the present Place makes nothing for the “Purpose;” see the Divine Right of *Infant-Baptism* examined, P. 73—78. and the Reply, P. 55—58.

Sixthly, From what has been observed, it is not proved, as our Author asserts, P. 32. that the Apostles looked on the Children of believing Parents as having an Interest in the Covenant of Grace; and false is it, to the last Degree of Falshood, what he infers from thence, that “then we have undeniable Evidence that they did in fact baptize the “Children of all professing Believers; and that “they understood their Commission as authorizing “them so to do, *Matth.* xxviii. 19.” Let one single Fact be produced, one undeniable Instance of the Apostles baptizing an Infant of any Professor or Profane, and we will give up the Cause at once,
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and say no more. Nor did the Apostles, nor could the Apostles understand the Commission as authorizing them to baptize Infants. What this Gentleman observes, that the Word *teach* is in the Original to make Disciples, or learn: Be it so; it is not applicable to new-born Babes, who are not capable of learning any thing, and much less of divine and spiritual Things, of CHRIST and his Gospel, and the Doctrines of it; of which kind of Learning only can the Commission be understood: nor are the Children of believing Parents called Disciples, *Acts* xv. 10. adult Persons are meant, and by the Yoke attempted to be put on their Necks, not Circumcision, which was not intolerable; but the Doctrine of the Necessity of that, and other *Mosaic* Rites, and even of keeping the whole Law in order to Salvation; this was intolerable. This Author further observes, that Children must be included in the Words *all Nations*, mentioned in the Commission. If they are included as to be baptized, and if this Phrase is to be understood without any Limitation or Restriction, then not only the Children of Christian Parents, but the Children of Pagans, Jews, and Turks; yea, all adult Persons, be they who they may, ever so vile and profligate, since these are included in all Nations; but the Limitation is to those that are taught, and learn to become the Disciples of CHRIST, and believe in him, as appears from *Mark* xvi. 15, 16. see the Reply, P. 58, 59, 62. nor does it appear from the Scripture-Accounts, that there is any Probability, and much less *the highest Probability*, as this Writer says, P. 33. that it was the general Practice of the Apostles to baptize Infants, and which he concludes from *Lydia*, the *Tailor*, and *Stephanas*, which Instances do not afford the least Probability of it; see the Reply, P. 63, 64. To make it probable that there might be Infant-Children in those Families,

he observes, we read, when GOD smote the First-born in *Egypt*, there was not an House in which there was not *one* dead, consequently not an House in *Egypt* in which there was not a Child: but he did not consider, that all the First-born of *Egypt* slain, were not Infant-Children; but many of them might be Men grown, of twenty, or thirty Years of Age, or more; and of these, with those under such an Age, and in Infancy, it is not strange that there should be found one in every House; see the Reply, as above. Our Author adds, "suppose it had been said of one proselyted to the *Jewish* Religion, that he and his Household, or that he and all his were circumcised, would any doubt whether his Infant-Children were circumcised? I believe not;" and so do I too; but not for the Reason given, which is a false one; for it never was a Practice, either before or since *Abraham's* Covenant, to receive Children with their Parents into a Covenant-Relation, if by that Relation is meant Relation to, and Interest in the Covenant of Grace; but for this very good Reason, because the *Jews* and their Proselytes were commanded to circumcise their Infant-Children; but GOD has no where commanded any to baptize their Infant-Children; and therefore when Households are said to be baptized, this cannot be understood of Infants, and especially when those in these Households are represented as Hearers of the Word, Believers in it, and Persons possessed of spiritual Joy and Comfort.

Seventhly, The Evidence this Author gives of the Practice of *Infant-Baptism*, from those that lived in the first, second, and third Centuries, P. 34—40. comes next. He produces no Evidence from any Writer of the first Century, though there are several whose Writings are extant, as *Barnabas*, *Clemens Romanus*, *Hermas*, *Polycarp*, and *Ignatius*. He begins with *Irenus*, as he is twice called; *Irenæ-*

us is meant, of whom he says, that he only mentions *Infant-Baptism* tranſiently; but he does not mention it at all: it is not once mentioned in all his Writings, as corrupted as they be; being ſome ſpurious, and for the moſt part Tranſlations, and theſe barbarous, and but few original Pieces: the Paſſage produced for his uſe of the Word *Regeneration* for Baptiſm, is not to the Purpoſe; ſince by the *Command of regenerating*, CHRIST gave to his Diſciples, is not meant the Command of baptizing, but of teaching the Doctrin of Regeneration, and the Neceſſity of it to Salvation, and in order to Baptiſm, the firſt and principal Part of the Commiſſion of the Apoſtles, as the Order of the Words ſhews. The other Teſtimony which, he ſays, is plain for the Baptiſm of Infants, there is not a Syllable of it in it: *Irenæus* only ſays, “CHRIST came
 “to ſave all; all I ſay, that are born again unto
 “GOD, Infants, and little Ones, and Children, and
 “young Men and old Men.” Which is moſt true; for CHRIST came to ſave all of every Age that are regenerated, and of which Perſons of every Age are capable; but to interpret this of CHRIST’S coming to ſave all that are baptized, is falſe; and is to make this ancient Writer to ſpeak an Untruth: to prove that Regeneration is uſed by him for Baptiſm, a Paſſage is produced out of *Juſtin Martyr*, ſaid to be his Cotemporary, though *Juſtin* lived before him, in the Middle of the ſecond Century, and ſhould have been firſt mentioned; but will not ſerve his Purpoſe: for *Juſtin* is ſpeaking of the Manner of *Adult-Baptiſm*, and not a Word of Infants, and of adult Perſons, not as regenerated by or in Baptiſm; for he ſpeaks of them before as converted and Believers, and conſequently regenerated; and their Baptiſm is plainly diſtinguiſhed from Regeneration. Of the Senſe of the Paſſages of theſe two Writers, ſee more in the Reply, P. 16—18. the Argument
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from Apostolic Tradition, P. 13, 14. *Antipædobaptism*, P. 9—20. The next Testimony produced is *Origen*, placed in the Beginning of the *third* Century, though it was rather towards the Middle of it that he wrote and flourished in, and should have been mentioned after *Tertullian*. The Passages quoted from him are, the first out of his eighth Homily on *Leviticus*, though the last Clause in it does not belong to that, but is in the fourteenth Homily on *Luke*, and the other is out of his Epistle to the *Romans*: Now these are all taken out of *Latin* Translations, full of Interpolations, Additions, and Deductions; so that, as many learned Men observe, one knows not when he reads *Origen*, and is at a Loss to find *Origen* in *Origen*. Now whereas there are genuine Works of his still extant in *Greek*, in them there is not the least Hint of *Infant-Baptism*, nor any Reference to it, much less any express Mention of it, not even as an Apostolical Tradition, as in the last Passage produced; for so it should be rendered, not *Order*, but *Tradition*; on which I shall just observe what Bishop *Taylor* says: “ A
 “ Tradition Apostolical, if it be not consigned with
 “ a fuller Testimony than of one Person (*Origen*)
 “ whom all After-ages have condemned of many
 “ Errors, will obtain so little Reputation among
 “ those, who know that Things have, upon great-
 “ er Authority, pretended to derive from the Apo-
 “ stles, and yet falsely; that it will be a great Ar-
 “ gument, that he is credulous and weak, that shall
 “ be determined by so weak a Probation in a Mat-
 “ ter of so great Concernment.” Liberty of prophesying, P. 320. see the Reply, P. 19, 20. Argument from Apostolic Tradition, P. 16, 17. *Antipædobaptism*, P. 24—29. *Tertullian* is the next Writer quoted as giving plain Proof that *Infant-Baptism* was the constant Practice of the Church in his Day: he is the first Person known to have
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made any mention of it, who as soon as he did, argued against it, and dissuaded from it; and though it will be owned, that it was moved in his Day, and debated; yet that it was practised, and much less constantly practised, has not yet been proved. The next Evidence produced is *Cyprian*, who lived in the Middle of the *third* Century; and it will be allowed that it was practised in the *African* Churches in his Time, where it was first moved, and at the same Time Infant-Communion was practised also; of the Practice of which we have as early Proof as of *Infant-Baptism*; and this furnishes with an Answer to this Author's Questions, P. 42. When *Infant-Baptism* was introduced, and by whom? It was introduced at the Time Infant-Communion was, and by the same Persons. As for the Testimonies of *Ambrose*, *Austin*, and *Pelagius*, they might have been spared, since they wrote in the *fourth* Century, when it is not denied that *Infant-Baptism* very much prevailed; of *Austin*, and particularly of what *Pelagius* says, see Argument from Apostolic Tradition, P. 19—26. *Antipædobaptism*, P. 33—37. and from hence it appears, that it is not true what this Author suggests, P. 42. 52. that *Infant-Baptism* was the universal Practice of the primitive Churches in the three first Centuries, called the purest Times; when it does not appear to have been practised at all until the third Century, when sad Corruptions were made in Doctrine and Practice.

Eighthly, This Author proposes to answer some of the most material Objections against *Infant-Baptism*, P. 43, &c. as, 1. That there is no express Command for it in Scripture, and therefore unwarrantable. To which the Answer is; that if there is no express Command, there are virtual and implicit ones, which are of equal Force with an express one, and no less than four are observed; one Command is enough, this is over-doing it, and what

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is over-done is not well done : but let us hear them ; the first is GOD's Command to *Abram* to circumcise his Infant-Children, which is a virtual and implicit Command to Believers to baptize theirs ! the Reason is, because they are *Abram's* spiritual Seed, and Heirs according to the Promise ; but the Command to *Abram* only concerned his natural, not his spiritual Seed ; and if there is any Force in the Reason given, or the Command lays any Obligation on the latter, their Duty is not to baptize, but circumcise their Children ; since the sacramental Rite commanded, it seems has never been repealed, and still remains in full Force. The next virtual and implicit Command is in *Matth. xix. 14.* but CHRIST's Permission of Children to come, or to be brought unto him, there spoken of, was not for Baptism, or to be baptized by him, but to him to pray for them, and touch them, in order to cure them of Diseases, *Matth. xix. 13. Mark x. 13.* of the Sense of this Text see the Reply, P. 50—52. Another implicit, if not express Command to baptize Infants, is in *Matth. xxviii. 19.* This has been considered, and disproved already ; see P. 99. The fourth and last implicit Command the Author mentions, is the Exhortation in his Text, *Acts ii. 38, 39.* in which, as has been shewn, there is not the least Hint of *Infant-Baptism*, nor any Thing from whence it can be concluded. This Author observes, that since virtual and implicit Commands are looked on as sufficient to determine our Conduct in other Things, then why not in this ? such as keeping the First-Day-Sabbath, Attendance on Public Worship, and the Admission of Women to the Lord's Supper. To which I reply, he has not proved any virtual and implicit Command to baptize Infants ; and as to the Cases mentioned, besides Implications, there are plain Instances in Scripture of the Practice of them ; and let like Instances of

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Infant-Baptism be produced, and we shall think ourselves obliged to practise it. As to what this Author says of an express, irrevocable Command to Children, to receive the Seal of the Covenant, and the constant Practice of the Church to administer the Seal of it to them; if by the Covenant is meant the Covenant of Grace, it never had any such Seal as is suggested, which has been proved; nor has it any but the Blood of CHRIST, called *the Blood of the everlasting Covenant*.

2. Another Objection to *Infant-Baptism* is; there is no express Instance in all the History of the New-Testament of an Infant-Child being baptized, and therefore is without any Scripture-Example. To which is replied, by observing that whole Households were baptized; as there were, and which have been already considered; and these were baptized, not upon the Conversion of the Parent, or Head of the Family, but upon their own Faith; and so were not Infants, but adult Persons; tho' this Author thinks that such Accounts would easily be understood to include Children, had the same been said of Circumcision. They might so, when Circumcision was in Force and Use; for this very good Reason, because there was a previous express Command extant to circumcise Children, when there is none to baptize Infants. He further observes, that from there being no express mention of *Infant-Baptism* in the New-Testament, it should not be concluded there was none, any more than that the Churches of *Antioch*, *Iconium*, of the *Romans*, *Galatians*, *Thessalonians* and *Colossians* were not baptized, because there is no express Account of it in the History of the New-Testament: but of several of those Churches there is mention made of the Baptism of the Members of them, of the *Romans*, *Galatians* and *Colossians*, Rom. vi. 3, 4. Gal. iii. 27. Col. ii. 12. but what this Author might imagine

would press us hard, is to give a Scripture-Example of our own present Practice. Our present Practice, agreeable to Scripture-Examples, is not at all concerned with the Parents of those baptized by us, whether Believers or Unbelievers, Christians or not Christians, *Jews* or Heathens, this comes not into consideration ; it is only concerned with the Persons themselves to be baptized, what they are. It seems, if we give a Scripture-Example of our Practice, it must be of a Person born and brought up of Christian, or baptized Parents, that was baptized in adult Years ; but our present Practice is not limited to such Persons. We baptize many whose Parents we have no reason to believe are Christians, or are baptized Persons ; and be it that we baptize adult Persons, who are born and brought up of Christian or baptized Parents, a Scripture-Example of such a Person might indeed be required of us with some plausible Pretext, if the History of the *Acts* of the *Apostles*, which this Writer says continued above thirty Years, had given an Account of the yearly, or of frequent Additions of Members to the Churches mentioned in it, during that Space of Time ; whereas that History only gives an Account of the first planting of those Churches, and of the Baptism of those of which they first consisted ; wherefore to give Instances of those that were born of them, and brought up by them as baptized in adult Years, cannot be reasonably required of us : But, on the other hand, if Infant-Children were admitted to Baptism in those Times, upon the Faith and Baptism of their Parents, and their becoming Christians ; it is strange ! exceeding strange ! that among the many thousands that were baptized in *Jerusalem*, *Samaria*, *Corinth*, and other Places, that there should be no one Instance of any of them bringing their Children with them to be baptized, and claiming the Privilege of Baptism

for them upon their own Faith, or of their doing this in any short Time after; this is a Case that required no Length of Time, and yet not a single Instance can be produced.

3. A third Objection is, that Infants can receive no Benefit from Baptism, because of their Incapacity; and therefore not to be baptized. To which our Author answers; that they are capable of being entered into Covenant with GOD, of the Seal of the Covenant, of being cleansed by the Blood of CHRIST, and of being regenerated by his Spirit: And be it so; what of all this! as I have observed in the Reply, P. 4. Are they capable of understanding the Nature, Design, and Use of the Ordinance of Baptism? Are they capable of professing Faith in CHRIST, which is a Prerequisite to it, and of exercising it in it? Are they capable of answering a good Conscience to GOD in it? Are they capable of submitting to it in obedience to the Will of CHRIST, from Love to him, and with a View to his Glory? They are not: what Benefit then can they receive by Baptism? and to what Purpose is it to be administered to them? If Infants receive any Advantage, Benefit, or Blessing by Baptism, which our Infants have not without it, let it be named if it can; if none, why administered? why all this Zeal and Contention about it? a mere Noise about nothing.

4. A fourth and most common Objection, it is said, is, that Faith and Repentance, or a Profession of them at least, are mentioned in the New-Testament as the necessary Prerequisites of Baptism, of which Children are incapable, and therefore of the Ordinance itself. To this it is answered; that Children are capable of the Habit and Principle of Faith: which is not denied, nor is it in the Objection; and it is granted by our Author, that a Profession of Faith is a Prerequisite to Baptism in adult Persons, who embrace Christianity; but when they

have embraced it, and professed their Faith, in the Apostles Times, not only themselves, but their Households, and all that were theirs, were baptized. It is very true, those professing their Faith also, as did the Household of the *Jailor*, of whom it is said, that he was *believing in GOD with all his House*: His Family believed as well as he, which could not have been known, had they not professed it. The Instance of a professing Stranger embracing the *Jewish* Religion, in order to his Circumcision, which, when done, it was always administered to his Family and Children, makes nothing to the Purpose, since it is no Rule of Procedure to us, with respect to a Gospel-Ordinance.

Ninthly, The Performance under Consideration is concluded with observing many Absurdities, and much Confusion, with which the Denial of *Infant-Baptism*, as a divine Institution, is attended. As,

1. It is saying the Covenant made with *Abraham* is not an everlasting one; that Believers under the Gospel are not *Abraham's* Seed, and Heirs of his Promise; that the engrafted Gentiles don't partake of the same Privileges in the Church, from which the *Jews* were broken off; and that the Privileges of the Gospel-dispensation are less than those of the Law: all which are said to be flat Contradictions to Scripture. To all which I reply, that the Covenant of Grace made with, and made known to *Abraham*, is an everlasting Covenant, and is sure to all the Seed; that is, the spiritual Seed; and is not at all affected by *Infant-Baptism*, that having no Concern in it. The Covenant of Circumcision, though called an everlasting Covenant, *Gen. xvii. 7.* was only to continue unto the Times of the Messiah; and is so called, just in the same Sense, and for the same Reason, the Covenant of Priesthood with *Phinebas* has the same Epithet, *Numb. xxv. 13.* Believers
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under the Gospel are *Abraham's* spiritual Seed, and Heirs of the same Promise of spiritual Things ; but these spiritual Things, and the Promise of them, don't belong to their natural Seed as such ; the believing Gentiles engrafted into the Gospel-church-state, partake of all the Privileges of it, from which the unbelieving *Jews* are excluded, being for their Unbelief left out of that State. The Privileges of the Gospel-dispensation are not less, yea far greater than those of the Law ; to Believers, who are freed from the burdensome Rites and Ceremonies of the Law, have larger Measures of Grace, a clearer Ministration of the Gospel, and more spiritual Ordinances ; nor are they less to their Infants, who are eased from the painful Rite of Circumcision, have the Advantage of a Christian Education, and of hearing the Gospel as they grow up, in a clearer manner than under the Law ; which are greater Privileges than the *Jewish* Children had under the former Dispensation ; nor are all, nor any of these affected, or to be contradicted, by the Denial of *Infant-Baptism*.

2. It is observed, that to deny the Validity of *Infant-Baptism*, is saying that there was no true Baptism in the Church, for eleven or twelve hundred Years after CHRIST ; and that the Generality of the present Professors of Christianity are now a Company of unbaptized Heathens, P. 52. so P. 10. To which I reply, that the true Baptism continued in the Church in the first two Centuries ; and though *Infant-Baptism* was introduced in the third, and prevailed in the fourth, yet in both these Centuries there were those that opposed it, and abode by the true Baptism. Besides, in the Valleys of *Piedmont*, as many learned Men have observed, there were Witnesses from the Times of the Apostles, who bore their Testimony against Corruptions in Doctrine and Practice, and among whom

whom *Infant-Baptism* did not obtain until the 16th Century ; so that the true Baptism continued in the Church till that Time, and it has ever since ; see the *Reply*, P. 31, 32. As for the Generality of the present Professors of Christianity, it lies upon them to take care of their Character, and remove from it what may be thought disagreeable ; and clear themselves of it by submitting to the true Baptism according to the Order of the Gospel. As to the Salvation of Persons in or out of the visible Church, which is the greater Number, this Author speaks of, I know nothing of ; Salvation is not by Baptism in any Way, but by CHRIST alone.

3. It is said, if *Infant-Baptism* is a Divine Institution, warranted by the Word of GOD, then they that are baptized in their adult Age necessarily renounce a Divine Institution, and an Ordinance of JESUS CHRIST, and vacate the former Covenant between GOD and them. *If it be* ; but it is not a Divine Institution, nor an Ordinance of JESUS CHRIST, as appears from all that has been said about it in the foregoing Pages ; wherefore it is right to renounce and reject it, as an human Invention : and as for any Covenant between GOD and them vacated thereby, it will not, it need not give the Renouncers of it any Concern ; being what they know nothing of, and the whole a chimerical Business. Nay, it is farther observed, that renouncing *Infant-Baptism*, and making it a Nullity, is practically saying there are no baptized Persons, no regular Ministers, nor Ordinances, in all professing Churches but their own, and as elsewhere, P. 41. no Gospel-Church in the World ; and that the Administrations of the Ministers of other Churches are a Nullity, and the Promise of CHRIST to be with his Ministers in the Administration of this Ordinance to the End of the World, must have failed for hundreds of Years, in which

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Infant-Baptism was practised. But be it so, to whom is all this owing? to whose Account must it be put? to those who are the Corrupters of the Word and Ordinances. Is it suggested by all this, that GOD in his Providence would never suffer Things to go such Lengths? let it be observed, that he has given us in his Word Reason to expect great Corruptions in Doctrine and Worship; and that though he will always have a Seed to serve him, more or fewer, in all Ages, yet he has nowhere promised that these shall be always in a regular Gospel-Church-State; and though he has promised his Presence in his Ordinances to the End of the World, it is only with those Ministers and People among whom the Ordinances are administered according to his Word; and there was for some hundreds of Years, in the Darkness of Popery, such a Corruption in the Ordinances of Baptism, and the Lord's Supper, in the Administration of which the Presence of GOD cannot be thought to be; nor were there any regular Ministers, nor regular Ordinances, nor a regular Gospel-Church, but what were to be found in the Vallies of *Piedmont*; and with whom the Presence of GOD may be supposed to be; who bore a Testimony against all Corruptions, and among the rest, against *Infant-Baptism*; see *Reply*, P. 11, 12. This Writer further urges, that if *Infant-Baptism* is a Nullity, there can be now no regular Baptism in the World, nor ever will be to the End of it; and so the Ordinance must be lost, since adult Baptism cannot be traced to the Apostles Times, and as now administred, is derived from those that were baptized in Infancy; wherefore if *Infant-Baptism* is invalid, that must be so too; so in P. 42. To which it may be answered, that the first *English Antipædobaptists*, when determined upon a Reformation in this Ordinance, in a Consultation of theirs

theirs about it, had this Difficulty started about a proper Administrator to begin the Work, when it was proposed to send some to foreign Churches, the Successors of the ancient *Waldenses* in *France* and *Germany*; and accordingly did send some, who being baptized, returned and baptized others: tho' others were of Opinion this too much favoured of the Popish Notion of an uninterrupted Succession, and a Right through that to administer Ordinances; and therefore judged, that in an extraordinary Case, as this was, to begin a Reformation from a general Corruption, where a baptized Administrator could not be had, it might be begun by one unbaptized, otherwise qualified to preach the Word and Ordinances; which Practice they were able to justify upon the same Principles the other Reformers justified theirs; who without any Regard to an uninterrupted Succession, set up new Churches, ordained Pastors, and administered Ordinances. Nor is it essential to the Ordinance of Baptism, that it be performed by one regularly baptized, though in ordinary Cases it should; or otherwise it could never have been introduced into the World; the first Administrator of it must be an unbaptized Person, as *John the Baptist* was. All which is a sufficient Answer to what this Writer has advanced on this Subject. See the *Divine Right of Infant-Baptism examined*, &c. P. 13, 14, 15.

F I N I S.

I AU 59

